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MEMOIR OF MR. FREDERICK COX.

BY THE REV. F. A. COX, D.D., LL.D.

FREDERICK COX was born at Hackney, Nov. 26, 1822. The early part of his education was received under the parental roof: he was subsequently under the tuition of Dr. Allen, till he entered the University of London, where, assisted by the stimulus of an extended association with other minds, and the opening up to his view of the wide-spreading fields of literature and science, his faculties were rapidly developed. Unremitted assiduity and steady perseverance were rewarded by solid acquisition.

In July, 1838, he was placed with a respectable merchant in the city of London; but, after a few months, it was found that his tastes were of another kind: and, even independently of a higher and nobler object which soon engaged his attention, it is probable that his intellectual bias would have prevented his persevering in mercantile pursuits. In January, 1839, when sixteen, he and his sister, now "saints in light," joined the church under his father's pastoral superintendence. The formation of his religious character was not ascribed by him to any particular occurrence or occasion, but to the general influence of domestic example and

instruction. It was a considerable time after he had become decided in religion, that he made a public profession, and then devoted himself with readiness and constancy to Sunday-school tuition. Long before mentioning the subject of the Christian ministry, he had frequently revolved it in his thoughts, and at length expressed his views with characteristic modesty. The exercises before the church by which his talents were tested excited the most pleasing anticipations; and, being recommended to the college at Stepney, he commenced his theological course there in the autumn of 1840.

He had already evinced an eager thirst for knowledge, which daily grew upon him; and he was enabled to indulge his love of reading and study, without any apparent injury; for he possessed great soundness of constitution. After attaining the age of fifteen he grew rapidly; and this, together with the effect produced upon him by incessant attention, and deep interest in the death of a beloved brother near his own age, seemed to produce susceptibility of disease, if it did not absolutely sap the foundation of his frame. The indications of illness were, however, all of the

kind which led several physicians and medical men to consider it only a derangement of the biliary system. He was repeatedly taken, much against his own inclination, from the sphere of mental effort, and sent on continual journeys, which appeared for the time to answer beneficial purposes. The same general design, and hope of procuring his restoration, induced his parents to urge upon him to pay a visit to his numerous friends in Devonshire in October last. At this period his physical constitution displayed little or nothing of the rallying power which had been manifest on former occasions, although he could without inconvenience ascend the highest hills. Still it was believed, that disease had not so far advanced as to preclude the hope of benefit from a temporary residence abroad. In the prospect of wintering in a warmer climate, he thus writes the day before his first severe attack:—"How suddenly is my prospect changed; I can scarcely realize it; but I trust I have learnt submission to the divine will; and hope to do so more perfectly. All, I am convinced, is for the best; and, if God be pleased to bless the means used, there is yet time for study."

He was seized at Modbury, near Plymouth, with a hæmorrhage, in the night of the 27th of November. So little, however, was he aware of the nature of it, that he quietly lay down again to rest till the morning. Subsequently to this, the daily accounts received at home induced the flattering idea, for a fortnight, of his progressive convalescence. A special prayer-meeting on his behalf was kindly held by the church on the first sabbath in December, which he thus notices—"I was quite affected by the kindness of our friends in holding a special prayer-meeting on my account. I am deeply gratified by their interest in me, and believe their prayers will be heard." The following day, a second

hæmorrhage took place, when the friend under whose roof he was, writes:—"You will rejoice with me, that our dearest invalid is most mercifully sustained. His calmness and self-possession are truly delightful; though, I doubt not, he begins more fully to realize the danger of his state. Our gracious Father does indeed uphold him." The next day there was another return of bleeding; and the same friend says—"I asked him the state of his mind, whether he were harassed with doubts and fears. He replied, No; he had faith in God." This state of mind characterized the whole of his illness; and though unable, indeed not permitted, to say much, his answers, as to the feelings of his mind, were always most satisfactory, "quite peaceful and happy, and willing that his heavenly Father should do with him as he saw best." It is true, he was not for some time aware of his extreme danger; but when it was revealed, the same unruffled tranquillity continued, and seemed from first to last never for a moment interrupted. His only remark at the disclosure made by his mother was—"I had hoped God would have spared me to be your *friend*." Eminently, indeed, was he qualified to occupy such a position with regard to his parents. To them he was devotedly attached; their sorrows and joys were his own; their society was his greatest delight; and the soundness of his judgment, united with a discretion far beyond his years, rendered him at once a beloved son and a welcome companion.

The absence of selfishness was always very observable in him. He had no *littlenesses* of character; nothing of meanness in his actions; nothing of censoriousness in his spirit. Detraction was abhorrent to his nature; and, though endowed with a remarkable portion of that faculty which is commonly called *dry humour*, yet he never sought to ex-



ercise it at the expense of the feelings of others. In their absence he was always prompt to acknowledge and generously to expatiate on their merits, and never encouraged any attempts to depreciate them. He had no vanity, but much of that kind of self-respect which produces dignity, and somewhat of reserve. He had vivid conceptions, and very accurate ideas of composition in writing. The few specimens of sermons he has left behind evince great maturity of judgment and skill in arrangement, while they sparkle here and there with brilliant expressions; showing a rare combination of mental powers.

In his last conversation with one of his parents, when speaking of Christ as the High Priest, he said, "It is his condescending to the humblest as well as the most exalted Christian, that makes him such a *great* High Priest." It was remarked to him, how infinitely superior an interest in Christ was to thrones and dominions. He replied, "Oh, that men *would* but believe this! They do so theoretically, whilst in their conduct they practically deny it." He almost immediately afterwards closed his eyes, and, in two hours, sweetly slept in Jesus.

From the many kind and sympathizing letters received on this mournful occasion, the following passage is given from the pen of one who had recently been a fellow student. "It must add no little to your consolation, to know how ardently your son desired to be engaged in the work of bringing sinners to God, and of carrying on his father's work when his father's voice should be silent in death. But our heavenly Father saw otherwise; and my prayer is, that this deep affliction may be so sanctified to you, dear Sir, that the souls he might have been instrumental, if spared, in gathering in, may be given to you for your hire; and that thus, in addition to what God might give you for yourself,

he may give you 'a worthy portion' for your son also; and then shall we all acknowledge, even with joy, that the Lord hath done all things well."

The beloved remains were brought from Devonshire, and interred at Hackney on Saturday, the first of January; Dr. Murch officiated on the occasion. The Rev. J. Sherman of Surrey Chapel delivered a funeral discourse, on the following Lord's day, in the evening, at Mare Street, Hackney; to which the reader is referred, in its printed form.

Had this event been the death of a youth devoted to the world, who had been brought to a premature grave by dissipated habits; or even of one who, though outwardly moral, had been indifferent to religion, it must have added unmitigable agony to poignant grief: but now the sweet alleviation is afforded of an assurance that the departed one, being "absent from the body," is "present with the Lord." Still there are inward suggestions, those of nature, perhaps, and unbelief, as to the reason of a dispensation which to our dim perceptions is profoundly mysterious; and, in pure ignorance and weakness, we may be ready to ask, why faculties of mind should have been given only to be nipped in the bud, and why a sacred passion for usefulness in the service of God and souls should have been implanted, in connexion with the successful cultivation of those faculties, only as if to become a richer prey to the hope-extinguishing grave. Doubtless, it is our duty to bow with reverent awe to the divine will, to refer the painful fact to his sovereignty, and to cherish the scriptural assurance that all the administrations of his providence are perfectly wise, holy, and, to his people, in love. Yet, surely, we are not precluded from further inquiry, or even from sober conjecture. While seeking to make the right use of this, as of all the afflictions of life, it seems of a character peculiarly calculated

to lead us into the spiritual world. Let us, then, bring it into connexion with a larger range of thought than belongs to the common circumstances of this shadowy scene, and unite it with eternity itself.

There must be a progression, indefinitely and for ever, of mind and character; and if there be, as we may not inaptly suppose, an analogy between the advance from infantine imbecility of intellect to the future expansions of mental power, and sometimes splendid genius, what an unfolding of yet hidden capabilities may there be when the sanctified soul emerges from this immaturity of existence into the glory of the celestial state! What realizations of truth may then be; what intuitive perceptions of its greatness; what enlarged comprehensiveness of thought!

It seems to be the general idea, that the natural powers of the mind will take a kind of sudden and immediate start, or leap, from the mental and moral position it has occupied here, to an inconceivable height of conception and greatness, which in the mere imaginable *natural* efforts of the mind, as put forth here below, might require a thousand or ten thousand ages to attain. But, is there really any reason to conclude that the law of progression will be infringed upon so materially? All that it appears necessary to suppose is, that the moral character will be entirely safe, the tendencies to sin eradicated, the influences of worldliness destroyed, and the soul thus be clothed with the white robes of heaven's purity prepared for it; but that the ascending line of moral and intellectual perfection will run on in its course, though all the soul's attainments will be more rapid, more vast, and more wonderful.

What has its peculiar adaptation to the present, we conceive of as terminating in the present, although this adaptation may, in fact, have as great or greater

connexion with the future. It is probable, therefore, that the ministry of earth may be but a preparation for, and as it were, a first part, a preliminary process, to the ministry of heaven. With regard even to the ordinary Christian, the degree in which he has served God below is believed to be a preparation for the station and degree of his glory in the world to come. The slothful and the diligent servant will assuredly carry with them corresponding elements of comparative depression or exaltation in the celestial blessedness; and hence we think of those who have filled important stations and displayed eminent character here, as differing in glory from others as the lights of the starry firmament differ. Hence the acquirements and labours of the pious on earth will not only prepare them for the enjoyments and distinctions of heaven, but capacitate them for their respective spheres of moral glory; bear a relation to their eternal progress in knowledge and happiness hereafter; and prepare them for the employments and services to which they may be called in that new and better world. But, if more matured saints and ministers of the gospel may thus be qualifying to carry on the high purposes of the divine economy in a future state, and death may really occasion no interruption to this plan of divine wisdom and mercy, why may not all the attainments and purposes of Christian devotedness in young disciples, and those especially consecrated to the services of the sanctuary, be, though never directly employed in the present life, the means of preparing them, if not for the work on earth they designed, for their appropriate rank of service in heaven. When life is cut short here, then, all its preparations and promises of usefulness and eminence, had it continued, may be equally available to that new condition of being on which the soul enters at death; so as to be, though



in another mode, applicable, as elements of power and influence in the economy of light. Those whom we mourn as lost to us, reclaimed by him who gave and has a right to take away when he pleases, demand our congratulations more than our tears, when we think that they are by the removal, actually, on the whole, better fulfilling the ends of their existence, as well as perfecting their own immortal happiness.

As an appropriate conclusion to these remarks, the following extracts may be subjoined from a letter written by a physician, distinguished alike for medical skill and exalted piety. It was sent in reply to one that contained an account of the near approximation of the painful event: but neither place nor name are specified, as the author of it has not been consulted. If it may comfort and edify other mourners, the end will be answered.

“My dear Dr. Cox,—I have been longing to hear something of my dear young friend from London or Modbury, and should have given my first leisure to a letter of inquiry, if I had not received your note. I thank you much for remembering me in this season of deepest trial; and I do indeed sympathize with you, and pray that you all may experience that firm support and effectual consolation which the God of all grace gives to his people. May he send by his own messenger the blessing you so much need, and glorify himself by giving one word in season through the feeblest of his children.

“‘It is I, be not afraid.’ ‘Peace be unto you.’ Such were the words of Jesus, spoken on occasions when those to whom they were addressed had already given up every thing for lost, and were only terrified and affrighted by the appearance of their best friend. But, oh, how soon did they find that these were not words only! The storm hushed to a calm, and the ship immediately at

land, in the one case, and the gladness because they saw the Lord, in the other, soon testified that the power of the Lord was there. And it is the same Jesus who has visited you with such a succession of domestic afflictions, and who now speaks in this, which you justly term, the deepest trial you have ever known. Oh, let every one else be silent, and let Jesus have our undivided attention! He is the same yesterday, to-day, and for ever. He said once to a weeping, disconsolate mother, ‘Weep not;’ and, at another time, ‘This affliction is not unto death, but for the glory of God, that the Son of God may be glorified thereby.’ And he will as surely speak good words and comfortable words to you. Deep as this trial is, might it not have been far deeper? You are not called to the death-bed of a son whose misconduct has threatened to bring down your grey hairs with sorrow to the grave. Neither have you to witness the torments of a guilty conscience, sad and fearful premonitions as they often are, of the worm that never dies, and of the fire which is never quenched. In your case, it is only a proof that Jesus loves your child better than you do, and having spared him and confided him to you so long, he is come at the time when the dear youth must, at all events, have left his paternal home, to take him to himself, to *his* Father’s house, to a better, a more enduring home; therefore, ‘let not your heart be troubled.’ If the fair promise of usefulness to the church of Christ on earth, which your dear child gave, be the source of keenest sorrow now, he who is Head over all things to his church must be allowed to know best how this purchased and sanctified vessel of mercy can best subserve the glory of his Redeemer; and when your emancipated spirit takes a full view of the agency employed by the Saviour in accomplishing his purposes of mercy, you may see, that so far from

being taken from usefulness, dear Frederick is in reality only just entering on it; and, surely, immortal youth and untiring vigour must be better qualifica-

tions for unceasing service than were ever possessed on earth, even by Paul himself, the great apostle of the gentiles."

## THE HEART DEMANDED.

A SERMON DELIVERED AT MAZE POND CHAPEL, ON SUNDAY, FEBRUARY 17, 1799,

BY THE REV. ROBERT HALL, A.M.

*From the Notes of W. B. Gurney, Esq.*

"My son, give me thy heart."—PROVERBS xxiii. 26.

ALL kinds of false religion which have been practised in the world may be resolved into a vain attempt to supply the place of giving the heart to God. The superstitions of the church of Rome, the fantastic ceremonies and rites practised by Mohammedans and many classes of pagans, the penances and mortifications on which so many rely, but which cease where the light of divine truth prevails, are but substitutes for the simple duty of giving God the heart. It is of the utmost importance to trace all religious conduct to its source, and to fix in our minds that this is the root of all piety which is acceptable to God, the giving him our heart.

In explaining and enforcing this duty, considered as an address by God to man, I shall propose for your consideration a few of the reasons and grounds on which this duty is obligatory.

In the first place, *God deserves our hearts*. He is entitled to them by claims which it is impossible to resist. The favours we receive from God bind us by grateful attachment to give him our hearts. All the blessings we have enjoyed in the course of our existence, all we now enjoy, and all we hope to partake of, flow from the unmerited bounty of our heavenly Father. "From him

cometh every good and perfect gift." The care and tenderness bestowed by providence upon our earliest years, it is evident, we had no share in procuring. It was God who poured that tenderness into the hearts of our parents, of which we received the benefit. It was God that conferred upon us all those blessings which have distinguished us in the subsequent years of our lives, who raised up all those connexions and friends, and endearing relations in life, from which our comforts have sprung. He is the cause of all causes, the ultimate spring of all good, though he uses second means; the Benefactor and the Author of all being. If, then, there be any claim which gratitude has upon our hearts, this claim is enforced by God.

Besides, the infinite excellencies of the Divine Nature themselves are such as challenge our highest regard. All that is excellent in the creature is derived from God. The lustre of his perfections eclipses every thing in heaven or on earth. The beauty of his character is such as, when properly perceived, excites the highest admiration, and fills up the whole centre of perfection. God, separate from the benefits derived from him, is in himself entitled to our highest esteem.

In the second place, we ought to give God our hearts, *because this is the great*



and principal demand he makes upon us. He is not only entitled to our hearts, but he demands them at our hands. This is the principal requisition he makes of sinful men, "My son, give me thy heart." This is the sum and substance of all the precepts of the divine law. When God solemnly delivered his laws to the children of Israel in the wilderness, this was the principal, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy strength. This," says our Saviour, in explaining the law, "is the first and great command." All the precepts of religion are summed up in this, because a love to our fellow-creatures dictates an attention to all those subordinate rules of general conduct upon which their happiness depends. "Love is the fulfilling of the law;" it "works no ill to its neighbour;" and so love to God implies a coincidence of our will with his, the patient endurance of all he inflicts, and the prompt discharge of all he prescribes—the due homage and affection of worship, not merely the prostration of the body and the language of the lips, but the expression of the heart; the root of all clearly is the heart. "Man looketh at the outward appearance, but the Lord looketh at the heart." All the substitutes which men can possibly devise, where the heart is not really devoted to God, will be of no account in his sight. The language of the deepest humiliation and the expression of the most ardent attachment, will be an abomination in the sight of God, if the heart does not accompany them, if they are not streams proceeding by a direct course from that fountain. He strips off every disguise and looks to the heart. This is the great requisition the Divine Being makes at our hands. He asks not splendid temples, costly sacrifices, nor pompous forms of worship. The universe is so formed as in many respects to reflect his glory and grandeur;

but nothing in created nature, nothing in external worship, is dear to him, where the heart is foreign and alien to him. There is no place so satisfactory for him to rest in as the heart of his intelligent creatures; a mind penetrated with a sense of sin, touched with gratitude, glowing with love, and prostrating itself in the deepest humiliation before him, this is the place of his rest, and he bows the heaven itself and comes down to take possession of such a temple as is furnished by the heart of that man.

Thirdly, another reason why we should give him our hearts, is, *that he alone can fill our hearts*. There is nothing out of God that is sufficiently capacious and permanent to fill the heart of man. The natural heart forms to itself ideas of happiness that never will be realized, notions of felicity to which there is nothing answerable in the whole circle of created things. It dwells, as it were, in a land of shadows, and images to itself a greatness which the infinite abysses of space are not able to comprehend. Nothing can satisfy that general thirst after happiness which exists where God is not apprehended and enjoyed. Ask that man who has been the most successful in his worldly affairs, whether he has had his heart filled with its objects. Ask the avaricious man, whether he has accumulated wealth enough to fill the void in his heart. He has engrossed much of it, but he is not satisfied. Ask the ambitious man, whether he is satisfied with honour, whether he has enough of the applause of the world, whether power has poured itself upon him in a sufficiently copious stream. So far from it, it has only irritated his passions, and rendered him more susceptible of censure, more touched by contempt, more affected by reproach. The void in his heart widens, and he becomes more eager after glory. Thus it is that there is a void in the human heart, which is never completely satisfied until the

love of God is shed abroad there. The chasm widens in proportion as created objects fall into it. The particular appetite may be satisfied for the moment, but the thirst after general happiness is increased. But God is sufficient to fill the heart of man—yes, of all men—and to diffuse rapture and joy over the inhabitants of heaven itself. No mind is so capacious, no heart is so large and extensive, that God cannot fill it; no desire so great, but there is sufficient in the beneficence of God to satisfy it.

It is true, a good man always seeks after more of the enjoyment of God than he tastes in the present world; and, in this sense, his heart is not filled; but this is for want of a sufficient medium of communication between him and the Supreme Being. The deficiency is not in the object itself, but in the relation we bear to that object, and the imperfect communication we have at present with it. The ocean is sufficiently immense, but there are impediments that obstruct the streams, that prevent their entrance into our heart. Nothing will fill the heart but God. The experience of all ages, the vanity of life, the restlessness of the human passions, the disorders introduced by sin, and the conviction of a future state, all tend to teach us that God is the only adequate and sufficient portion of the human mind.

In the fourth place, we ought to give our hearts to God *as a certain means, and the only means, of introducing peace into our hearts.* When we have given our hearts to God, and he is enthroned there, the necessary consequence will be, a degree of peace will prevail there. Until this is effected, there will be a collision and an interference between the claims of religion and those of the world, which can never be adjusted. There will be a contradiction between the convictions of conscience, those convictions which depravity can never totally erase, and the unsanctified desires of the mind,

which can never be reconciled. The Jews were accustomed to offer their salutations to their friends in these terms, "Peace be with you." In doing this, they expressed a wish that their friends might possess all those good things which friendship could dictate. They wished them health, peace of conscience, the favour of the Supreme Being; every thing was comprehended in the term "peace." But the scriptures tell us that the wicked have no peace—"There is no peace, saith my God, to the wicked." This is equivalent to saying that the wicked have no true happiness, for in denying that they have peace the scriptures deny that they have true happiness. And this will appear to be the case the more we explore the subject. Conscience will be heard, and her "still small voice" will destroy all peace. The consciousness that a man is not right, that he is under the threat of God, will destroy his enjoyment, perplex his mind, and fill him with inward confusion. He will read his character, as Belshazzar did, on the wall even of a palace. Oh, how many things may, in the hand of God, be the means of bringing his sins to his remembrance, and of disquieting his mind, so that even in the midst of mirth his heart is heavy, and the countenance betrays the tumult of the soul.

Besides this, there will be a predominance of anxiety arising from the very nature of worldly care, until we have given our hearts to God. The solicitude about the affairs of the world will grow and strengthen till it becomes overwhelming. The love of God is the master passion which will cast out the evil and tormenting effects of worldly care. The solicitude, the restlessness, and anxiety, of which many men appear to be the subjects, are not the effect of any great calamity, but of the constant insecurity with which earthly things are held; and nothing will cure this great disease of the mind but the love of God.



In addition to this, the edge of the calamities of life will be blunted by giving our hearts to God. He who has given his heart to God, is secure with respect to his main interest. He is able after every calamity to go into the sanctuary, and sing, "Though the fig-tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation." Yes, he will rejoice in God as his salvation. He carries his riches with him, because he is rich towards God; his happiness with him, because no being can destroy it. No angel can step between him and the eternal throne, and intercept his prayers or the communications of the divine favour. The love of God shed abroad in his heart, and the influences of the Divine Spirit, are the great means of allaying the anxiety of the human mind, and of introducing peace and serenity, a peace which "passeth all understanding," joy and peace in believing.

In the fifth place, *if we give our hearts to God, this will render a compliance with every other demand of the Divine Being easy and delightful.* Giving our hearts to God will have a mighty influence to make every other part of the divine requisitions satisfactory and easy. When love to God is planted in the heart, the fruits of righteousness will spring up in rich abundance. This is a seed of immortal vigour. When love to God prevails in the heart, the duties of religion, instead of being matters of servile restraint, will be the most pleasing occupation of the mind. To retire for self-examination, for prayer, and meditation, and reading the scriptures, will not be painful to that man who has given his heart to God. It will be the child hiding himself beneath the wing of paternal love. It will be the confidential inter-

course of love and affection. It will be to go from care, and vanity, and vexation, to God as his chief joy. The love of God having thus touched the heart, though before hard as a rock, the streams will flow. What is the cause of our public assemblies exhibiting so little piety, so much coldness and indifference to divine things? What is the reason of that languid attention we so often witness? Does it not arise from the heart not being given to God? How different is this from the general assembly of the church above! There all is love and all is joy. David rejoiced at the thought of engaging with his friends in the worship of God, because he felt supreme delight in God. He could say, "I will go unto the altar of God, unto God my exceeding joy." "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord for ever, to behold the beauty of the Lord, and to inquire in his temple." To forsake all and follow Christ, to deny ourselves, and take up our cross and follow him, will be a duty utterly impracticable unless we have given up our hearts to him; our conduct will be determined by the state of our heart. We cannot forsake all for God, unless we have first given God our hearts.

In the sixth place, we have peculiar reason for giving our hearts to God, *because the Divine Being has manifested himself to us under such characters as are calculated to attract our hearts.* Did God appear in scripture in no other character than that of an avenging Judge, it would be impossible to give him our hearts, upon the principles at least of human nature, but "God is love." "God was in Christ," before the world began, "reconciling the world unto himself." It is the peculiarity of the gospel, that while it represents God in all the terrors of his justice, these are united with all the riches of his mercy. "God so loved the world, that he gave

his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." He was pleased to compassionate us in our sinful state. He spreads out the arms of paternal tenderness to us. His language is, "Look unto me, and be ye saved, all ye ends of the earth, for I am God; besides me there is no Saviour." "Fury is not in me." "Let the wicked man forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." This is the language of divine mercy; and is it not calculated, especially when connected with the fact of the only begotten Son of God dying on the cross, to attract our hearts? Is it not calculated to destroy enmity, to speak peace to them that are afar off, and to them that are nigh? There is no impediment, then, with God; the impediment is only in ourselves.

In the last place, I would observe, as another inducement to give our hearts to God, *that it will be the most effectual preparation for death and eternity.* Could the sinner flatter himself that he could for ever remain at a distance from God, he might anticipate a sort of peace without giving his heart to God, though he would be disappointed in the result; but you must meet God as your friend or your enemy. Your subjection to him cannot be thrown off. It lies with you, then, in what character you meet him. Meet him you must; and how awful will it be to depart from this world without having given your hearts to God! To meet him as your enemy; to appear before him with the alienation of your hearts unsubdued; to find yourselves in the presence of that Being who rules in heaven and on earth, and whose power

none can withstand, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat!" Oh, how awful will it be, if you have not made your peace with God, if you have not given your heart to him! You feel now, that to meet him is terrible, because you are conscious that you are at enmity with him; but, when you can no longer keep at a distance from him, what will it be to meet him? You will "call upon the rocks to fall upon you to hide you from the face of him that sitteth upon the throne, and from the wrath of the Lamb;" to hide you from the presence of your Judge! The sinner who dies without having given his heart to God will then meet with the full accomplishment of his wishes. His great desire has been to keep at a distance from God, and this will be awfully realized. He has been invited to come into the presence of God, invited in the tenderest accents; but he has refused, and now he will be summoned into that presence with a voice which will strike terror into his soul, and then will be banished for ever from him. God will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." He wished to have no intercourse with God, and now God will have no intercourse with him. An everlasting gulf will be fixed between God and him, and he will then find that absence from God is the perfection of misery and woe. But, on the contrary, if our hearts are now given to God, death will be a source of the most delightful satisfaction. When death removes a good man from the present world, it carries him to his Father's house. While it removes the wicked man from all he loved, it removes the good man from all that afflicted him here; the wicked man is hurried away from all his treasures, while the good man is stripped only of his infirmities and sufferings. Every day the Christian is ad-



vancing nearer to his ultimate good. He considers life as a journey, a pilgrimage; and looks to the end of it with satisfaction and delight. He now enjoys that good which he eagerly sought on earth. He reaps the full reward of all his prayers and all his sufferings. His language while on earth was, "I shall be satisfied when I awake in thy likeness," and now the auspicious morn is come.

What is the reason, my friends, that death is viewed with such different feelings by the good man and the bad? It is because of the different state of their hearts towards God. It is this difference which, in the one case, covers futurity with clouds, and darkness, and horror, and, in the other, makes it the region of peace, and light, and happiness.

To conclude: whatever wears the appearance of piety in our estimation, which does not lead your hearts to God, be sure it is deception and delusion. Whatever those doctrines are, whatever those practices are, whatever that company is, which has an habitual tendency to draw off our hearts from God, and make us esteem and love him less, be sure that that is the path of ruin and destruction. Consider every thing in religion as having this end, and this only, that of leading you to God. This should be the sum and substance of religion. If you worship God in the assemblies of his people, and feel no movement of heart to him, be sure that it is a vain oblation and an abominable sacrifice. If you pray to God, and your hearts do not ascend to him, be sure he will say to you with indignation at the last day, "Who hath required this at your hands?"

It is the homage of the heart that he requires. This is his most acceptable sacrifice. Pray to God that he will give you a contrite heart, that he will plant his love there, that he will destroy the moral distance between you and him, and bring you so near to him that his perfections, and his providence, and his word, may have an abiding weight and reality in your estimation. Make it your constant prayer that the influence of creatures may be less, and the perfections and the grace of God be more and more in your esteem.

If you were to view the conduct even of the greater part of professing Christians, you would think that nothing was reality but that which related to creatures, nothing delusion but that which relates to God. But how great the mistake! If our hearts are given to God, we shall regard every thing as full of God, we shall taste his smile in all his mercies, we shall bow with submission to the afflictions we are called to suffer, reflecting that they are inflicted by him. Death will appear to us as the messenger of God, sent to bring us into his presence, where there is fulness of joy. Life, death, things present, and things to come, will all bear the impress and the signature of God. We shall have peace with God, the peace that passeth understanding. Pray, therefore, with the apostle, that God will enlighten your understandings, that "you may comprehend with all saints what is the height, and depth, and length, and breadth, of the love of Christ, which passeth knowledge, that you may be filled with all the fulness of God."

## ON DEACONESSSES.

*From the Circular Letter of the Norfolk and Norwich Association of Baptist Churches, Oct. 1841.*

WE ought not, we think, on this occasion, to leave unnoticed an early practice of the Christian church, which has been neglected generally, though not universally, but which with great advantage might be restored. We refer to the practice of choosing deaconesses from the female members of the church.

Of the existence of this class of officers in the apostle's time there can be little doubt. We believe that Phœbe was a deaconess, and Euodia and Syntyche, with some others; and there is reason to suppose that to such ones the apostle referred, when, in 1 Timothy iii. 11, he spake of women who were to "be grave, not slanderers, sober, and faithful in all things." That he is not there speaking of the wives of deacons, is maintained by very competent authorities, with whom we are inclined to agree. At all events "it amounts to a query," says one of our best practical divines, "worthy of very serious consideration, whether we are perfectly justified in laying aside an office which certainly appears to have once existed in the church, and which, amidst all its

varying circumstances, might be rendered eminently useful. How many cases are continually occurring, in which the official ministrations of a female would at once be more effectual and more discreet than those of the opposite sex? How many scenes of half penitent profligacy are there, into which it would be hazardous to a *man's* character to venture? How many cases of sickness amongst the female members, which none can so effectually relieve as one of their own sex?" Now, when we think of the expediency and obvious fitness of such an officer as thus suggested, and remember that there is very strong, if not certain, proof that such a class of officers as deaconesses existed in the apostolic times, we seriously commend to the associated churches the immediate consideration of the question, whether they will not appoint deaconesses themselves, who shall be solemnly set apart to their appointed duties by the word of God and prayer. We believe we should thereby approximate more nearly to New Testament order, and promote very considerably the welfare of the church.

## SONNET.

BY THE REV. E. S. PRYCE, A.B.

"In the last days perilous times shall come."—2 TIM. iii. 1.

I SEE them now; within that upper room  
 They mourn the absent One and kneel in prayer;  
 They wait his promise;—few are gathered there:  
 And while they pray, behold the Spirit come.  
 Again I see them,—every day the saved  
 Swell the glad numbers of the holy train;  
 The world's proud scorn the martyr souls have braved,  
 For them to live is Christ, to die is gain.  
 Once more I see them,—changed and fallen now,  
 They wield the sword of conquest, wait the nod  
 Of emperors, serve the man, but not their God,  
 And for their hire obsequiously bow.  
 Head of the church, arise from thy high throne,  
 Call forth thy saints, and crush Great Babylon!



## THE DEATH-BED.

WRITTEN AFTER HEARING THE REV. T. BINNEY'S FUNERAL SERMON FOR MR. F. BIRRELL,\*  
JANUARY 9, 1842.

"Half an hour before he died, he said, 'Do not speak : I am holding deep communion with God.' He remained motionless for this time, a smile often playing on his face. At length his eyes grew bright and fixed ; and he exclaimed, as with rapture—' Beautiful ! Beautiful !' His head then fell backwards, and, with the word 'Glory' on his lips, he expired."

THE room was hushed, and silent mourners stood  
Around the bed, watching in breathless awe  
The approach of death. But, oh, he came not there  
As "king of terrors ;" nor came he alone ;  
The presence of Jehovah hid from sight  
The ghastly image, and his icy touch  
Laid low a victim who beheld him not !  
That soul in "deep communion with" his "God"  
Was rapt, and nothing now on earth had power  
To win him back ! Voices of early love,  
Which were as music in time past, he stayed,  
For there were "still, small" whispers reached his heart  
That spread a joy too deep for utterance ;  
Such high and holy converse as could draw  
In very ecstasy his spirit hence !  
And was heaven opened on thee in that hour,  
O highly-favoured one ? Didst thou behold  
One ray of its surpassing glory, *here* ;  
When thy bright upward gaze was fixed, and smiles  
Sweeter than sunshine played upon thy face ?  
Or, were there white-robed angels hovering near,  
And "*Beautiful !*" was all that thou couldst breathe  
Of this world's language unto mortal ears ?  
Perchance thy quickened senses had discerned  
Seraphic strains of welcome, bidding thee  
Hasten and join the song of the redeemed.  
Or, wert thou yet more honoured ? Did thy Lord  
Reveal himself, that the o'erpowering sight  
Might waken rapture, too intense for earth,  
And rend for thee thy spirit from its clay,  
Since none can see the Almighty One and live ?  
Thrice blessed thou ! Love was more strong than death,  
And won thee onwards through the awful vale  
Unconscious of its gloom, for "glory" broke  
Around thee, and illumed the way to heaven !

Oh, would that thou hadst lingered, but to tell  
What beauteous vision burst upon thy view  
As thou wert passing to that hidden world  
Where only spirits dwell !

Yet, 'tis enough  
That thou didst prove the truth of that "one word,"  
"I will be with thee." Thou didst need no more ;  
And they whose "eyes were holden" in the hour  
That Jesus came, will learn, like thee, to trust ;  
And when the confidence of thy deep love  
Is gained, then may we hope to know thy joy,  
And with "the pure in heart" behold the Lord !

A. H.

\* Mr. Ebenezer Birrell, student for the ministry at Stepney College, died Dec. 30, 1841, aged 21 years.

## REVIEWS.

*History of the Planting and Training of the Christian Church by the Apostles.* By Dr. AUGUSTUS NEANDER, Ordinary Professor of Theology in the University of Berlin, Consistorial Counsellor, &c. Translated from the third edition of the original German, by J. E. Ryland. Edinburgh: Clark. 2 vols. pp. 760.

THE celebrity of the author in his own country, and the acknowledged usefulness of his labours in the vindication of evangelical truth against the previously ascendant neology, will excite in the minds of many of our readers a desire to become acquainted with the character of these volumes. In England he is known chiefly as a profoundly learned ecclesiastical historian; but in his own land he enjoys an equal reputation as an interpreter of the New Testament scriptures, and his exegetical lectures have long been eminently popular among the students of the university which he adorns. His descent from Abraham and early renunciation of Jewish unbelief interest our feelings, while his prodigious stores of erudition, his unremitting industry as an investigator, his prolific habits as an author, and his position as the acknowledged head of the renovators of German orthodoxy, command the respect of all who are acquainted with his extraordinary career.

The work before us is designed to be introductory to his extensive History of the Christian Religion and Church which has been in progress many years, a small portion of which alone has been presented to the English reader. Its object is to portray the Christian system as developed and established by the apostles, devoid of the additions and mutations of subsequent teachers. In the first book he describes the church in Palestine, previous to its spread among heathen nations, in doing which he examines minutely the contents of the first seven chapters of the Acts. The second book is on the first spread of Christianity from the church at Jerusalem to other parts, and especially among heathen nations, in which the labours of Philip in Samaria, and the occurrences connected with the introduction of the gospel into the do-

mestic circle of Cornelius, pass under review. The third book, to which the author has evidently given great attention, embraces a large field of investigation, relating to the spread of Christianity and founding of the Christian church among the gentiles by the instrumentality of the apostle Paul. The fourth book contains a review of the labours of James and Peter during this period; and the fifth is on the apostle John and his ministry, as the closing point of the apostolic age. The last book, which occupies nearly two hundred pages, is an elaborate treatise on the apostolic doctrine. In his investigation of this, Neander adopts a course different from that which is most common among us; instead of taking the subjects consecutively, and inquiring what the apostles have said respecting them, he takes the apostolic writers successively, and examines the theory of each. The Pauline doctrine—the doctrine of the Epistle to the Hebrews—the doctrine of James—and the doctrine of John, are separately considered, and the developments of their views are contemplated in relation to their own character and circumstances.

The spirit in which Neander writes is one of great mental independence, combined with respectful modesty in reference to any whose opinions he opposes, or who have animadverted on his own. Certainly he calls no man on earth master, but neither does he require submission to his judgment from others. In his preface to the first edition he says,

“As for my relation to all who hold the conviction, that faith in Jesus the Saviour of sinful humanity, as it has shown itself since the first founding of the Christian church to be the fountain of divine life, will prove itself the same to the end of time, and that from this faith a new creation will arise in the Christian church and in our part of the world, which has been preparing amidst the storms of spring—to all such persons I hope to be bound by the bond of Christian fellowship, the bond of “the true Catholic spirit,” as it is termed by an excellent English theologian of the seventeenth century. But I cannot agree with the conviction of those among them who think that this new creation will be only a repetition of what took place in



the sixteenth or seventeenth century, and that the whole dogmatic system, and the entire mode of contemplating divine and human things, must return as it then existed."—pp. xiv., xv.

And again,

"In executing such a work, every man must be influenced by his own religious and doctrinal standing-point, by his views of the doctrines of Christianity, its origin, and its relation to the general development of the human race. On this point no one can blame another for differing from himself; for a purely objective historical work, stripped of all subjectivity in its representation, untinged by the individual notions of the writer, is an absurdity. The only question is, what point of view in the contemplation of these objects most nearly corresponds to the truth, and from this the clearest conceptions will be formed of the images presented in history. Without renouncing our subjectivity, without giving up our own way of thinking (a thing utterly impossible) to those of others, or rendering it a slave to the dogmas of any school which the petty arrogance of man would set on the throne of the living God (for this would be to forfeit the divine freedom won for us by Christ), our efforts must be directed to the constant purification and elevation of our thinking (otherwise subject to sin and error) by the spirit of truth. Free inquiry belongs to the goods of humanity, but it presupposes the true freedom of the whole man, which commences in the disposition, which has its seat in the heart, and we know where this freedom is alone to be found. We know whence that freedom came which by means of Luther and the reformation broke the fetters of the human mind. We know that those who have this beautiful name most frequently on their lips, often mean by it only another kind of slavery."—pp. xix., xx.

In the preface to the third edition he adds,

"As to what I have said respecting the position I have taken in reference to the controversies which are every day waxing fiercer, and distract an age that longs after a new creation, I can only reassert that, if it please God, I hope to abide faithful to these principles to my latest breath! the ground beneath our feet may be shaken, but not the heavens above us. We will adhere to that *theologia pectoris*, which is likewise the true theology of the spirit, the *German* theology, as Luther calls it."—p. xxii.

To theologians of enlarged views and industrious habits this work will yield much pleasure and instruction: many of them, we doubt not, will peruse it again

and again with great advantage to themselves and to those to whom they minister. The freedom of Neander from some prejudices by which we are surrounded, the familiarity he evinces with all the extraneous aids which can be derived from acquaintance with the uninspired writings of the primitive age, the attention which he gives to the difficult passages of the New Testament and difficult topics of the Christian system, and the freshness of his views propounded among us as those of the native of another region, we had almost said the citizen of another world, will afford delight to many hard students, and refresh many wearied teachers. He surveys Christian truth from so different a position from our own; his education, the character of the society in which he lives, the controversies in which his associates are engaged, all are so different from those of our own best writers; it is as though, having been accustomed to admire some beautiful scene in nature, our acquaintance with which was derived solely from pictures, we should now receive one, the production of a skilful artist, taken from a new point of vision, exhibiting portions of which we had no previous idea, and giving to the whole an aspect of novelty.

It was perhaps an unreasonable hope that such a work should be fitted for the perusal of British Christians at large; and we apprehend that no judicious English theologian will desire, when he has read it, that it should have an extensive indiscriminate circulation in this country. It is only suitable for those who have made considerable attainments as scholars, and who possess such a maturity of scriptural knowledge as to be "not soon shaken in mind." Others will find its reasonings out of their depth, and will rise from the perusal of portions which they do not fully understand, unsettled and perplexed. It is easy to conceive that a work may be admirably adapted for usefulness in a Prussian university, that is not suited to the English public. Controversies of the greatest moment there, here are scarcely known. Objections with which Neander's pupils are most familiar, will be first suggested to the minds of many Englishmen in these volumes, and will be retained with greater tenacity than the remarks by which he has obviated them. Concessions which in the circle in which he moves will be regarded as niggardly.

will startle many of our friends, and some, who are not of the timid class, will regard investigations on which he enters as more bold than wise. To many English critics even, it will probably appear that he sometimes rejects common opinions, to conform the view to reason rather than to the letter of the narrative; that though he receives the gospel, it is in some cases too much in the spirit of a philosopher rather than in that of a little child; and that the general effect of his work in this country will be to unsettle rather than to establish. Were we to give specimens to illustrate our meaning, the effect might be injurious, as we have not adequate space for refutation; it may suffice to say that, in reference to facts, supposition is sometimes blended with evidence in a way that appears to us illogical; and that we particularly regret the surrender of certain portions of the New Testament scriptures, not on account of any deficiency of external evidence, but from internal considerations, and these not very weighty. In dealing with the infidel theologians of Germany, it is undoubtedly necessary for a man of evangelical heart to proceed cautiously, and take a lower position than a man of the same character would assume where homage is generally paid to revelation, and gospel principles are more prevalent; yet, while we make every allowance for Neander, and honour him as the Melancthon of his age, we can recommend this work to those of our countrymen alone who have sufficient acquaintance with biblical criticism, and are sufficiently established in the principles of theology, to weigh evidence with accuracy.

To the readers for whom these volumes are adapted, the concluding paragraphs will give a favourable view of the author's system:

"The essence of Christianity, according to John, is comprised in this, that the Father is known only in the Son, and only through the Son can man come into communion with the Father; 1 John ii. 23; 2 John 9. But no one can be in communion with the Son without partaking of the Holy Spirit, which he promised to renew human nature in his image; 1 John iii. 24. Both John and Paul place the essence of Christian theism in worshipping God as the Father through the Son, in the communion of the divine life which he has established, or in the communion of the Holy Spirit, the Father through the Son dwelling in mankind, animated

by his Spirit, agreeably to the triad of the Pauline benediction,—the love of God, the grace of Christ, and the communion of the Holy Spirit (2 Cor. xiii. 13); and this is the basis of the doctrine of the Trinity in the scheme of Christian knowledge. It has an essentially practical and historical significance and foundation; it is the doctrine of God revealed in humanity, which teaches men to recognize in God not only the original source of existence, but of salvation and sanctification. From this trinity of revelation, as far as the divine causality images itself in the same, the reflective mind, according to the analogy of its own being, pursuing this track, seeks to elevate itself to the idea of an original triad in God, availing itself of the intimations which are contained in John's doctrine of the Logos, and the cognate elements of the Pauline theology.

"As, accordingly, James and Peter mark the gradual transition from spiritualized Judaism to the independent development of Christianity, and as Paul represents the independent development of Christianity in opposition to the Jewish standing-point, so the reconciling contemplative element of John forms the closing point in the training of the apostolic church; and now from the classical era of original Christianity, we must trace a new tedious development of the church, striving towards its destined goal through manifold trials, oppositions, and conflicts. Perhaps this greater process of development is destined to proceed according to the same laws which we find prefigured in the fundamental forms of the apostolic church in their relation to one another, and in the order of their development."—Vol. ii. pp. 271, 272.

As Neander is universally acknowledged to be a prodigy of learning, it will be interesting to many to learn what his judgment is on some subjects much debated in this island, which, however, he is so situated as to look at with less of party bias than we should expect in an Englishman.

On the constitution of the church he writes as follows:

"The forms under which the constitution of the Christian community at first developed itself, were, as we have before remarked, most nearly resembling those which already existed in the Jewish church. But these forms, after their adoption by Jewish Christians, would not have been transferred to the gentile churches, if they had not so closely corresponded to the nature of the Christian community as to furnish it with a model for its organization. This peculiar nature of the Christian community dis-



tinguished the Christian church from all other religious associations, and after Christianity had burst the fetters of Judaism, showed itself among the free and self-subsistent churches of the gentile Christians. Since Christ satisfied once for all that religious want, from the sense of which a priesthood has every where originated,—since he satisfied the sense of the need of mediation and reconciliation, so deeply seated in the consciousness of the separation from God by sin, there was no longer room or necessity for any other mediation. If, in the apostolic epistles, the Old Testament ideas of a priesthood, a priestly cultus, and sacrifices are applied to the new economy, it is only with the design of showing that, since Christ has for ever accomplished that which the priesthood and sacrifices in the Old Testament prefigured,—all who now appropriate by faith what he effected for mankind, stand in the same relation with one another to God, without needing any other mediation,—that they are all by communion with Christ dedicated and consecrated to God, and are called to present their whole lives to God as an acceptable, spiritual thank-offering, and thus their whole consecrated activity is a true spiritual, priestly cultus, Christians forming a divine kingdom of priests. Rom. xii. 1; 1 Pet. ii. 9. This idea of the general priesthood of all Christians, proceeding from the consciousness of redemption, and grounded alone in that, is partly stated and developed in express terms, and partly presupposed in the epithets, images, and comparisons, applied to the Christian life.

“As all believers were conscious of an equal relation to Christ as their Redeemer, and of a common participation of communion with God obtained through him; so on this consciousness, an equal relation of believers to one another was grounded, which utterly precluded any relation like that found in other forms of religion, subsisting between a priestly caste and a people of whom they were the mediators and spiritual guides. The apostles themselves were very far from placing themselves in a relation to believers which bore any resemblance to a mediating priesthood; in this respect they always placed themselves on a footing of equality. If Paul assured the church of his intercessory prayers for them, he in return requested their prayers for himself. There were accordingly no such persons in the Christian church, who, like the priests of antiquity, claimed the possession of an esoteric doctrine, while they kept the people in a state of spiritual pupillage and dependence on themselves, as their sole guides and instructors in religious matters. Such a relation would have been inconsistent with the consciousness of an equal dependence on Christ,

and an equal relation to him as participating in the same spiritual life. The first pentecost had given evidence, that a consciousness of the higher life proceeding from communion with Christ filled all believers, and similar effects were produced at every season of Christian awakening which preceded the formation of a church. The apostle Paul, in the fourth chapter of his Epistle to the Galatians, points out as a common feature of Judaism and heathenism in this respect, the condition of pupillage, of bondage to outward ordinances. He represents this bondage and pupillage as taken away by the consciousness of redemption, and that the same spirit ought to be in all Christians. He contrasts the heathen, who blindly followed their priests, and gave themselves up to all their arts of deception, with true Christians, who, by faith in the Redeemer, became the organs of the Divine Spirit, and could hear the voice of the living God within them; 1 Cor. xii. 1. He thought that he should assume too much to himself, if, in relation to a church already grounded in spiritual things, he represented himself only as giving; for in this respect there was only one general giver, the Saviour himself, as the source of all life in the church, while all others, as members of the spiritual body animated by him the Head, stood to each other in the mutual relation of givers and receivers. Hence it was that, after he had written to the Romans that he longed to come to them in order to impart some spiritual gift for their establishment, he added, lest he should seem to arrogate too much to himself, ‘that is, that I may be comforted, together with you, by the mutual faith both of you and me;’ Rom. i. 12.”—pp. 149—151.

Respecting the ministers of the church he writes thus:

“Yet as, by the participation of all in the conduct of church affairs, a regular government by appointed organs was not excluded, but both co-operated for the general good; so also together with that which the members of the church, by virtue of the common Christian inspiration, could contribute to their mutual edification, there existed a regular administration of instruction in the church, and an oversight of the transmission and development of doctrine, which in this time of restlessness and ferment was exposed to so many adulterations, and for this purpose the *χαρισμα* of *διδασκαλια* was designed. There were three orders of teachers in the apostolic age. The first place is occupied by those who were personally chosen and set apart by Christ, and formed by intercourse with him to be instruments for publishing the gospel

among all mankind—the witnesses of his discourses, his works, his sufferings, and his resurrection—the apostles, among whom Paul was justly included, on account of Christ's personal appearance to him, and the illumination of his mind, independently of the instructions of the other apostles; next to these were the missionaries or evangelists, *ευαγγελισται*; and, lastly, the teachers appointed for separate churches, and taken out of their body, the *διδασκαλοι*. If sometimes the *προφηται* are named next to the apostles, and set before the evangelists and the *διδασκαλοι*, such teachers must be meant in whom that inward condition of life from which *προφητευσεν* proceeded was more constant, who were distinguished from other teachers by the extraordinary liveliness and steadiness of the Christian inspiration, and a peculiar originality of their Christian conceptions which were imparted to them by special *αποκαλυψεις* of the Holy Spirit; and indeed these prophets, as is evident from their position between the apostles and evangelists, belonged to the class of teachers who held no office in any one church, but travelled about, to publish the gospel in a wider circle.

“As it regards the relation of the *διδασκαλοι* to the *πρεσβυτεροι* or *επισκοποι*, we dare not proceed on the supposition, that they always remained the same from the first establishment of Christian churches among the gentiles, and therefore during the whole of Paul's ministry, a period so important for the development of the church; and hence we are not justified to conclude, from the characteristics we find in the later Pauline epistles, that the relation of these orders was the same as existed from the beginning in the gentile churches. If we find several things in earlier documents which are at variance with these characteristics, the supposition must at least appear possible, that changes in the condition of the churches, and the experiences of the first period, had occasioned an alteration in this respect; and it is an utterly unfounded conclusion, if, because traces of such an altered relation are found in an epistle ascribed to Paul, any one should infer that such an epistle could not have been written in the Pauline period. The first question then is, What was the original relation? If we proceed on the supposition, which is founded on the pastoral letters, that the *διδασκαλοι* belonged to the overseers of the churches, two cases may be imagined; either that all the presbyters or bishops held also the office of teachers; or, that some among them, according to their peculiar talent (*χαρισμα*), were specially employed in the management of the outward guidance of the church (the *κυβερνησις*), and

others with the internal guidance of the word (the *διδασκαλια*), we shall thus have *πρεσβυτεροι κυβερνουντες* = *ποιμενες*, and *πρεσβυτεροι διδασκουντες* = *διδασκαλοι*. The first case certainly cannot be admitted, for the *χαρισμα* of *κυβερνησις* is so decidedly distinct from the *χαρισμα* of *διδασκαλια*, as in common life the talent for governing and the talent for teaching are perfectly distinct from one another. And according to the original institution, the peculiar office corresponded to the peculiar charism. But since in the latter part of the Pauline period, those presbyters who were equally capable of the office of teachers as well as governors, were especially commended, it is evident that this was not originally the case with all. But neither have we sufficient reason for considering the second case, as the original relation of these several offices. Since the *χαρισμα* of *προσθηται* or *κυβερνηται* (in the First Epistle to the Corinthians, xii. 28, and in the Epistle to the Romans, xii. 8) is so accurately distinguished from the talent of teaching,—and since these two characteristics, the *προσθηται* and the *κυβερνηται*, evidently exhaust what belonged from the beginning to the office of presbyter or bishop, and for which it was originally instituted, we are not obliged to conclude that the *διδασκαλοι* belonged to the class of overseers of the church.

“In the epistle written at a late period to the Ephesians (iv. 11), the *ποιμενες* and *διδασκαλοι* are so far placed together, that they are both distinguished from those who presided over a general sphere of labour, but yet only in that respect. Now the term *ποιμενες* denotes exactly the office of rulers of the church, the presbyters or bishops; it therefore does not appear evident that we should class the *διδασκαλοι* with them. On the other hand, the term *ποιμενες* might be applied not improperly to *διδασκαλοι*, since in itself, and from the manner in which the image of a shepherd is used in the Old Testament and by Christ himself, it is fitted to denote the guidance of souls by the office of teaching. Paul also classes *διδαχη* with those addresses which are not connected with holding a particular office (1 Cor. xiv. 26), but what every one in the church who had an inward call, and an ability for it, was justified in exercising.

“It might also happen, that in a church after its presbytery had already been established, persons belonging to it might come forward, or new members might be added, who, in consequence of their previous education, distinguished themselves in the office of teaching, even more than the existing presbyters, which would soon be evident from the addresses they delivered when the church assembled. At this season of the first free development of the Christian life,



would the charism granted to such persons be neglected or repressed, merely because they did not belong to the class of presbyters? There were, as it appears, some members of the church in whose dwellings a portion of them used to assemble, and this depended probably not always on the convenient locality of their residence, but on their talent for teaching, which was thus rendered available; as Aquila, who, though he resided sometimes at Rome, sometimes at Corinth, or at Ephesus, always wherever he took up his abode had a small congregation or church in his own house (ἡ ἐκκλησία ἐν τῷ οἴκῳ αὐτοῦ). Thus originally the office of overseer of the church might have nothing in common with the communication of instruction. Although the overseers of the church took cognizance not only of the good conduct of its members, but also of that which would be considered as forming its basis, the maintenance of pure doctrine, and the exclusion of error; and though from the beginning care would be taken to appoint persons to this office who had attained to maturity and steadiness in their Christian principles, it did not follow that they must possess the gift of teaching, and in addition to their other labours occupy themselves in public addresses. It might be, that at first the διδασκαλῶν was generally not connected with a distinct office, but that those who were fitted for it came forward in the public assemblies as διδασκαλοὶ; until it came to pass that those who were specially furnished with the χάρισμα of διδασκαλῶν, of whom there would naturally be only a few in most churches, were considered as those on whom the stated delivery of instruction devolved. In the Epistle to the Galatians (vi. 6), Paul may be thought to intimate that there were already teachers appointed by the church, who ought to receive their maintenance from them. But the question arises, whether these words relate to the διδασκαλοὶ, or to the itinerant εὐαγγελισταί; also, whether the passage speaks, not of any regular salary, but of the contributions of free love, by which the immediate wants of these missionaries were relieved. At all events,—which would also be confirmed by this latter passage, in case it is understood of διδασκαλοὶ, these were and continued to be distinct from the overseers of the church in general, although in particular cases the talents of teaching and governing were connected, and the presbyter was equally able as a teacher.

At a later period, when the pure gospel had to combat with manifold errors, which threatened to corrupt it—as was especially the case during the latter period of Paul's ministry,—at this critical period it was thought necessary to unite more closely the offices of teachers and

overseers, and with that view to take care that overseers should be appointed, who would be able by their public instructions to protect the church from the infection of false doctrine, to establish others in purity of faith, and to convince the gainsayers; Titus i. 9; and hence he esteemed those presbyters who laboured likewise in the office of teaching, as deserving of special honour.”—pp. 172—178.

Respecting baptism Neander writes as follows:

“In baptism, entrance into communion with Christ appears to have been the essential point; thus persons were united to the spiritual body of Christ and received into the communion of the redeemed, the church of Christ; Gal. iii. 27; 1 Cor. xii. 13. Hence baptism, according to its characteristic marks, was designated a baptism into Christ, into the name of Christ, as the acknowledgment of Jesus as the Messiah was the original article of faith in the apostolic church, and this was probably the most ancient formula of baptism, which was still made use of even in the third century (see my Church History, vol. i. p. 546). The usual form of submersion at baptism, practised by the Jews, was transferred to the gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol; the immersion of the whole man in the spirit of a new life. But Paul availed himself of what was accidental to the form of this symbol, the twofold act of submersion and of emersion, to which Christ certainly made no reference at the institution of the symbol. As he found therein a reference to Christ dead, and Christ risen, the negative and positive aspect of the Christian life—in the imitation of Christ to die to all ungodliness, and in communion with him to rise to a new divine life,—so in the given form of baptism, he made use of what was accessory in order to represent, by a sensible image, the idea and design of the rite in its connexion with the whole essence of Christianity.

“Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized; and in the latter part of the apostolic age, we may find indications of the existence of such a practice. As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of

infant baptism was unknown at this period. We cannot infer the existence of infant baptism from the instance of the baptism of whole families, for the passage in 1 Cor. xvi. 15 shows the fallacy of such a conclusion, as from that it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults. That not till so late a period as (at least certainly not earlier than) Irenæus, a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather *against* than *for* the admission of its apostolic origin; especially since, in the spirit of the age when Christianity appeared, there were many elements which must have been favourable to the introduction of infant baptism,—the same elements from which proceeded the notion of the magical effects of outward baptism, the notion of its absolute necessity for salvation, the notion which gave rise to the mythus that the apostles baptized the Old Testament saints in Hades. How very much must infant baptism have corresponded with such a tendency, if it had been favoured by tradition! It might indeed be alleged, on the other hand, that after infant baptism had long been recognized as an apostolic tradition, many other causes hindered its universal introduction, and the same causes might still earlier stand in the way of its spread, although a practice sanctioned by the apostles. But these causes could not have acted in this manner in the post-apostolic age. In later times, we see the opposition between theory and practice, in this respect, actually coming forth. Besides, it is a different thing, that a practice which could not altogether deny the marks of its later institution, although at last recognized as of apostolic founding, could not for a length of time pervade the life of the church; and that a practice really proceeding from apostolic institution and tradition, notwithstanding the authority that introduced it, and the circumstances in its favour arising from the spirit of the times, should yet not have been generally adopted. And if we wish to ascertain from whom such an institution was originated, we should say, certainly not immediately from Christ himself. Was it from the primitive church in Palestine, from an injunction given by the earlier apostles? But among the Jewish Christians, circumcision was held as a seal of the covenant, and hence they had so much less occasion to make use of another dedication for their children. Could it then have been Paul, who first among heathen Christians introduced this alteration by the use of baptism? But this would agree least of all with the peculiar Christian characteristics of this apostle.

He who says of himself that Christ sent him not to baptize but to preach the gospel; he who always kept his eye fixed on one thing, justification by faith, and so carefully avoided every thing which could give a handle or support to the notion of a justification by outward things (the *σάρκινα*)—how could he have set up infant baptism against the circumcision that continued to be practised by the Jewish Christians? In this case, the dispute carried on with the Judaizing party, on the necessity of circumcision, would easily have given an opportunity of introducing this substitute into the controversy, if it had really existed. The evidence arising from silence on this topic, has therefore the greater weight. We find, indeed, in one passage of Paul, 1 Cor. vii. 14, a trace, that already the children of Christians were distinguished from the children of heathens, and might be considered in a certain sense as belonging to the church, but this is not deduced from their having partaken of baptism, and this mode of connexion with the church is rather evidence against the existence of infant baptism. The apostle is here treating of the sanctifying influence of the communion between parents and children, by which the children of Christian parents would be distinguished from the children of those who were not Christian, and in virtue of which they might in a certain sense be termed *ἁγία*, in contrast with the *ἀκαθάρτα*. But if infant baptism had been then in existence, the epithet *ἁγία*, applied to Christian children, would have been deduced only from this sacred rite, by which they had become incorporated with the Christian church. But in the point of view here chosen by Paul, we find, although it testifies against the existence of infant baptism, the fundamental idea from which infant baptism was afterwards necessarily developed, and by which it must be justified to agree with Paul's sentiments; an indication of the pre-eminence belonging to children born in a Christian community; the consecration for the kingdom of God, which is thereby granted to them, an immediate sanctifying influence which would communicate itself to their earliest development.”

—pp. 187—193.

An excellent rector with whom we were formerly acquainted, was accustomed to say to a baptist minister in his neighbourhood who had not received a classical education, “We do not blame you that you do not know Greek, but that you will not believe us who do.” We presume that some knowledge of Greek, however, will be conceded to Augustus Neander.



## BRIEF NOTICES.

*Annotations on the Pentateuch, or the Five Books of Moses; the Psalms of David; and the Song of Solomon. Wherein by comparing the Greek, Hebrew, and Chaldee Versions, and also by information derived from the Talmuds, and many Jewish Writers, but more especially by verifying the various passages of Scripture by each other, the sacred record is fully explained and faithfully interpreted.* By HENRY AINSWORTH. Glasgow: Blackie & Son. Part I. 8vo. pp. 112.

The Annotations of Ainsworth, an eminent Brownist who died in 1629, obtained so high a reputation both in this country and on the continent, on account of his proficiency in Hebrew learning, that it is surprising that they have not been reprinted for more than two centuries. It is proposed now to present them to the British public in thirteen two shilling parts. The first part, containing the text, according to Ainsworth's translation, and his annotations in double columns below, proceeds as far as the twentieth chapter of the book of Genesis.

*Peace, Permanent and Universal: its Practicability, Value, and Consistency with Divine Revelation. A Prize Essay, by H. T. J. MACNAMARA.* London: 12mo. pp. 354.

Dr. Pye Smith, Dr. J. Harris, and Mr. Pyne of St. John's College, Cambridge, awarded to the writer of this treatise a prize of one hundred guineas, offered by the committee of "The Society for the Promotion of Permanent and Universal Peace," for the best essay to "show that war, under all circumstances, is inconsistent with the precepts of the gospel and the spirit of the Christian dispensation; to point out the duties of magistrates and peace officers in cases of tumults, insurrections, and invasions, with the most effectual method of preventing such calamities; and to show the best means of settling all disputes between nations without recourse to arms." Agreeing with the society in its general views, we have always felt the second of these points one of great difficulty: to define and establish the duties of magistrates and peace officers on the principles which forbid defensive war has always appeared to us the most onerous task which the advocate of non-resistance has to accomplish. The difficulties of the case are not grappled with satisfactorily in this volume: little more is done than to suggest processes by the adoption of which tumults and riots might be rendered infrequent and improbable. The author's talent is not so much, however, the removal of objections and difficulties as the illustration of principles. The work contains much powerful writing and appropriate information; it will give pleasure to every reader who enters fully into the spirit of the gospel; and it cannot be too extensively circulated among professed Christians of every rank, in every land.

*A Memoir of the Life and Ministry of the late Rev. WATTS WILKINSON, B.A., Sunday Afternoon Lecturer of the United Parishes of St. Mary Aldermary and St. Thomas the Apostle; Tuesday Morning Lecturer at St. Bartholomew, Exchange, London; and formerly Chaplain of Aske's Hospital, Hoxton. With Extracts from his Correspondence.* By HENRY WATTS WILKINSON, M.A., Perpetual Curate of St. Gregory and St. Peter, Sudbury; and late Fellow of Worcester College, Oxford. London: 8vo. pp. 465. Price 10s. 6d.

Mr. Wilkinson was born in November, 1755, and died in December, 1840. He was a man of eminent piety, who lived by faith, loved the Saviour, and delighted in exhibiting his excellencies to others. At the same time, it is evident that he was a man of small intellect and contracted views. Some good experimental observations occur in this volume; but else, very little can be learned from it. Many dissenters were partial to his ministry; but the few references to dissenters in his letters are not generally of a friendly character. He will however be found, undoubtedly, in that assembly where perfect love will cast out all prejudice, and cement all hearts.

*Memoir of the late JAMES HALLEY, A.B., Student of Theology.* Edinburgh: Johnstone. 16mo. pp. 382.

The young man whose early decease is recorded in this volume, entered the university of Glasgow before he had completed his thirteenth year, made great proficiency in his studies, attached himself to the evangelical church party, visited Madeira on account of incipient consumption, laboured to do good in that island, and finally returned to Glasgow, where he died. Independently of the personal incidents, and extracts from devout and sensible correspondence, the work will yield pleasure to many readers by the insight it affords into college life at Glasgow, and into some political movements during the last few years, in that city, which have excited much public attention.

*The Mental and Moral Dignity of Woman.* By the Rev. BENJAMIN PARSONS. London: Snow. 12mo. pp. 355.

Woman is the subject, and for female readers the book is intended: very few of our own sex will ever reach the three hundred and fifty-fifth page, by the direct course of perusing the three hundred and fifty-four which precede it. At this, however, the author can scarcely wonder, as he says, "Of the works that have appeared on this subject I have read none." Ladies will perhaps be startled at a phraseology so little accordant with their own as they will have to encounter, when they read of being "led by the nose," and of sending every intellectual subject

"to Coventry," and are told that "Adam was no heastly sensualist;" but the author says, "I write not for ladies, but for women." Few women, however, will relish such nonsense as that "Jacob did not boil his coffee-pot to prepare him to wrestle with the angel; and Mary Magdalene did not require a cup of tea to prevent her falling asleep on her early visit to the sepulchre." But if such things do not, in the author's elegant language, "cow the courage" of the reader, she will find many passages containing important sentiments deserving of her attention. It would greatly improve the work, and comport with his own convictions of female superiority, if the author would avail himself of the assistance of some judicious matron in preparing it for a second edition, requesting her to make free use of her scissors.

*Tracts of the Anglican Fathers. Discipline. Vol. III.* London: Painter. 8vo. pp. 364.

Though out of the usual course of their reading, this volume deserves the attention of our ministers. In the times of conflict which are evidently approaching, it will be important to have a clear and accurate acquaintance with the true principles of the church of England, and just perceptions of its proximity to that of Rome. Dissenters generally underrate its exclusiveness, and censure high churchmen for what are in fact proofs of their consistency and thorough participation in the spirit of the system established in past ages. Whoever forms his opinion of the national church from the memoirs or writings of such men as John Newton and Thomas Scott will be egregiously deceived: they and their coadjutors were excellent Christians, but very bad churchmen. The series of volumes of which this is one, contains reprints of treatises illustrative of the principles of the established church "by Standard Divines;" this being on discipline, shows that it was taught in former days, by bishops, deans, and Oxford professors, as well as recently, that "the keystone of the great arch of ecclesiastical polity is the doctrine that there has been since the apostolic times, without interruption, a succession of men apostolically ordained, and to whom was committed the sole ministry of the word—the sole authority of the church—the sole administration of the sacraments."

*The Plain Christian guarded against some Popular Errors respecting the Scriptures. A Tract for these Times.* By the Rev. J. LEIFCHILD, D.D. London: 12mo. pp. 32. Price 3d.

*Directions for the Right and Profitable Reading of the Scriptures. A Second Tract for these Times.* By the Rev. J. LEIFCHILD, D.D. London: 12mo. pp. 32. Price 3d.

We cordially agree with the author of these tracts in the principle on which they are founded, and are happy to attest their adaptation to enforce it. The principle is, that "to get divine truth thoroughly wrought into the public mind should be the great object of all who wish well to their country, and would have its inhabitants preserved from the contagion of evil. In this course we may safely bid defiance to the return of papal influence and superstition. Nothing

would be more chimerical than fears of the prevalence of the gross superstitions and abominations of that apostasy, if instead of trusting to an arm of flesh,—to secular protections and defences,—to human traditions or counsels, we sought to put into the hand of every man 'the sword of the Spirit,' and to instruct him in its use. Not by might nor by power is that enemy to be rebuked and repulsed, but by my Spirit, saith the Lord of hosts: for of him it is said, 'Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.'"

*The Works of WILLIAM JAY. Collected and revised by Himself. Vol. I.* Bath: Bartlett. London: Longman and Co.; Ward and Co.

A new edition of works so popular in their character and so useful in their tendency is a pleasant sight. No man could superintend their publication so satisfactorily as the author, and we cordially wish him health to complete the undertaking. This first volume of the series includes the Morning Exercises from January to March and the Evening Exercises for the same term, now first blended together for daily use. The external aspect of the volume is attractive.

*The Birth-Day; a Sermon, occasioned by the Birth of his Royal Highness the Prince of Wales. Delivered at Stepney Meeting, on Lord's Day, November 14th, 1841.* By JOSEPH FLETCHER, D.D. London: Jackson and Walford. 8vo. pp. 22.

From the words, "Many shall rejoice at his birth," the respected author takes occasion to remind his hearers that the birth of a child should excite grateful and devout rejoicing, and that at the birth of a child devout rejoicing should be blended with prayerful solicitude; and, thirdly, to direct their attention to that new birth, which alone can prepare us for a spiritual life and a glorious immortality. Under each of these heads the doctor has very naturally introduced his views of infant baptism, in which of course he would not expect our concurrence: but we are far from blaming him for doing so. The question whether infants should be baptized or not is by no means of small moment: if our pædobaptist brethren are right in regarding it as a divine institution, it is an institution of great importance, which they are bound to enforce; if, on the other hand, as we believe, it is a human innovation, and the parent of many other corruptions, we are bound to oppose it. It will afford us great pleasure to find the leading men among our congregational brethren unite with us, in exploding the irreverent fallacy that it is a trivial matter, which scarcely deserves to be mentioned.

*Religious Persecution. A Sermon preached at the Anniversary of the Miles' Lane Protestant Charitable Society, meeting in Salters' Hall Chapel, Cannon Street, London.* By R. W. OVERBURY, Minister of Eagle Street Chapel, Red Lion Square. London: 8vo. pp. 22. 6d.

We have perused with pleasure this discourse, which has been published at the request of the



society on whose behalf it was delivered. The profits are devoted to our brethren on the Continent who have recently suffered from persecution, and whose position now requires the sympathy and aid of British Christians, notwithstanding their present freedom from personal restraint.

*Letters to a Friend, on the Evidences, Doctrines, and Duties of the Christian Religion.* By OLINTHUS GREGORY, LL.D., F.R.A.S., late Professor of Mathematics in the Royal Military Academy, Woolwich. Abridged from the Second Edition. London: (Tract Society) 18mo. pp. 406. Price 2s. 6d. boards.

These letters, which were originally addressed to a scientific but sceptical young man in whom the author took a lively interest, called forth at their appearance very high encomiums, which their subsequent popularity and usefulness have justified. The editions through which they have passed do not differ from each other very materially; but in the third a few passages were omitted, and many paragraphs were added to illustrate and strengthen the argument. Men of erudition and leisure would do well to read the performance as the author left it; but this abridgment retains all that is essential, and for the public at large it is perhaps better adapted than the complete work. A more suitable book to put into the hands of a young person to prepare him to meet objections against the divine authority of the Christian revelation, or its fundamental principles, we do not know.

*The Deacon's Office.* By WILLIAM BROCK, Pastor of St. Mary's, Norwich. *The Circular Letter of the Norfolk and Norwich Association of Baptist Churches, for the year 1841.* Norwich: 32mo. pp. 23. Price 2d.

The extensive circulation of this letter among our churches generally would be a public benefit, especially in cases in which the election of new deacons is contemplated. One passage, relating to deaconesses, we have transferred to a previous page, happy to have the sanction of the Norfolk and Norwich Association to our own recorded convictions on this subject.

*Reasons for not Uniting with a Class of Religionists known by the Name of "The Brethren," deduced from their own Publications.* By a Member of one of "The Sects." London: 12mo. pp. 50. Price 6d.

The reasons assigned are, 1st, their arrogant assumption of surpassing spirituality and sanctity; 2nd, their extreme sectarianism and intolerance; 3rd, their rancorous hostility to existing Christian communities, and gross misrepresentations of their sentiments and habits.

*Psalms, Hymns, and Spiritual Songs.* By the Rev. ISAAC WATTS, D.D. London: Ward and Co. 18mo.

Gentlemen desiring a portable edition of this universally needed hymn-book will find this better adapted to their pockets than any other; thin paper, double columns, and flexible morocco covers, combining in it their respective advantages.

## RECENT PUBLICATIONS

## Approved.

The Eclectic Review. No. I. January, 1842. London: Ward and Co.

Companion to Family Worship. The Christian's Daily Companion, presenting an Entire View of Divine Truth, in a Series of Meditations for every Morning and Evening throughout the Year. By Clergymen of the Church of Scotland. Parts 1—4. Glasgow: Blackie and Son. Imperial 8vo.

"The Night Cometh;" or the Soul in Danger. By JOHN ADEY, Minister of Union Chapel, Horsleydown, Southwark. Tenth Thousand. London: Snow. pp. 16.

The Office of the Civil Magistrate in its Nature and Extent. A Sermon preached before the Rt. Hon. Lord Mayor of London, the Aldermen and Livery Companies, on Thursday, Sept. 29, 1720. By B. IBBOTT, D.D., Chaplain in ordinary to his Majesty George I. London: Snow. 12mo. pp. 23.

Advice to a New Married Couple, in a Letter to John Brasier, Esq. By the Rev. HENRY VENN, M.A. Author of "The Complete Duty of Man." London: (Tract Society) 32mo. pp. 32. Price 2d.

Juvenile Melodies: chiefly designed for Youthful Voices, in Families, Seminaries, and Sabbath Schools. Composed by JOHN LANDER. Harmonized for Two Trebles and a Bass, and arranged for the Organ or Piano Forte, by A PROFESSOR. London: Oblong royal 8vo. Tunes 24. Price 1s. 6d.

Fox's Book of Martyrs. Edited by the Rev. JOHN CUMMING, M.A. Part X. London: Royal 8vo. Price 2s.

Pastoral Addresses. By the Author of "Decapolis." Reprinted from the "Christian Examiner." London: Simpkin and Marshall. 32mo. pp. 100.

The Spider. London: (Tract Society) 16mo. pp. 32. Price 4d.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings, by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part XX. London: Virtue, 4to.

The Scenery and Antiquities of Ireland Illustrated. From drawings by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part XI. London: Price 2s.

The Child's Own Book, for 1842. New Series. No. I. London: 32mo. pp. 16. Price one Half-penny.

The Way of Life. By CHARLES HODGE, Professor in the Theological Seminary, Princeton, New Jersey, America. London: (Tract Society) 18mo. pp. 328.

Rational Reading Lessons: or Entertaining Intellectual Exercises for Children. Edinburgh: Oliver and Boyd. 18mo. pp. 163.

# INTELLIGENCE.

## SOUTH AUSTRALIA.

### BAPTISM IN THE TORRENS.

On Sunday last, October 11th, 1840, David M'Laren, Esq., who has, in consequence of the absence of a regular pastor, generally officiated as minister to the baptist church in Adelaide, administered the ordinance of baptism by immersion in the river Torrens, in the neighbourhood of Mr. Randall's residence, Park Cottage. The banks of the river on both sides were lined by a respectable and numerous body of spectators. Among these we observed persons of all religious denominations. We have had frequent opportunities of witnessing the same rite under similar circumstances at home; but, to the credit of South Australia, we have to state, that we never observed its administration conducted with so much becoming decorum. Besides engaging in appropriate devotional exercises, which were as devoutly conducted as we ever witnessed in any church or chapel, Mr. M'Laren delivered a short address, explanatory and vindictory of baptist principles, basing them on what he considered "two indisputable maxims, that the observance of every religious rite ought to be the result of personal conviction; and that the suitableness of the scriptural motive of personal holiness, arising from the circumstance of individuals having been baptized, depends on the fact of their having observed that rite intelligently." Not one of the least blessings of the province is the harmony and good feeling existing among all denominations of Christians,—a further indication of which was very apparent on the occasion referred to above. This, it is right to say, is the first baptism of an adult by immersion which has taken place in South Australia since it was created into a British province.—*From the "Southern Australian."*

## NEW CHAPEL.

### MAZE POND CHAPEL, SOUTHWARK.

On the evening of December 31, 1841, a meeting was held for the purpose of extinguishing the remaining debt on the above place of worship. This having been accomplished, it was resolved, "That the thanks of this meeting be given to those friends not belonging to this church and congregation, who have kindly assisted in contributing to the erection of this chapel." The chapel was opened in April last. The entire cost was upwards of £5,600, which has been readily

and cheerfully subscribed,—thus furnishing another proof of the comfort and efficiency of the voluntary principle.

## MANCHESTER.

A new and elegant chapel, in connexion with the baptist denomination, was opened for the worship of God on the 19th of November last. The Rev. Richard Fletcher commenced the morning service by reading the scriptures and prayer; the Rev. Edward Steane, of Camberwell, preached; and the Rev. W. F. Burchell, of Rochdale, concluded the service. In the evening, the Rev. J. W. Massie read and prayed; the Rev. James Parsons, of York, preached; and the Rev. William M'Kerrow closed the service by prayer. Dinner and tea were provided in the spacious school-room adjoining, when about one hundred ministers and friends of various denominations were present. The chairman, Mr. Alderman Callender, stated that the entire expense of erecting the chapel, vestries, school-room, &c., &c., amounted to about £3,650, of which two-thirds had been subscribed. He advised making a vigorous effort to raise the remaining £1,200, and this was met by liberal contributions from many of the friends present. On the following sabbath the Rev. E. Steane preached in the morning, the Rev. James Griffin in the afternoon, and the Rev. Robert Halley, D.D., in the evening. The contributions at the close of the various services amounted to the handsome sum of £700, a noble proof of the efficiency of "the voluntary principle."

✧ The chapel, which is in the Gothic style of architecture, will, in its present state, seat 750 persons, and when side galleries are erected, more than 1,000.

The pulpit stands before a large Gothic arch, under which is the baptistery, with steps on each side leading to the vestries, the doors of which open close to it. The church will be formed on the principle of admitting to fellowship "all who are partakers of like precious faith," without regard to denominational distinctions.

## PERRY, HUNTINGDONSHIRE.

On Wednesday, October 6th, 1841, a neat and substantial new chapel was opened, at this village, for divine worship. The services of the joyful day were conducted by the Rev. T. Robinson, of Little Staughton; the Rev.



W. Wright, of Huntingdon; and the Rev. G. Murrell, of St. Neot's. Twenty pounds were collected at the door, towards the expense of the erection. The chapel, which is the fruit of the labours of the Rev. G. B. Watkins, the agent for the Association of Baptist and Independent Churches in the county, is eighteen feet by twenty-eight inside. The cost of the building, with other incidental expenses, exclusive of the purchase of the ground, will amount to the sum of £150, which will be paid by the villagers and their friends. This is the only place of worship within a distance of several miles. A Sunday-school has been formed, and there is the prospect of much additional good being done.

### NEW CHURCH.

CHADLINGTON, OXON.

On Tuesday, January 11th, a church was formed at this station of the Oxfordshire Auxiliary Home Missionary Society. A series of services had been held at this place, under the superintendence of Mr. Jameson, an agent of the parent society. Mr. Godwin, of Oxford, preached a sermon, and stated the nature of a church, and the duty of its officers. Mr. Blakeman, of Hooknorton, presided at the formation of the church, and offered prayer for the divine blessing. The church elected Mr. Thomas Eden as its pastor, and Mr. Coles and Mr. Townsend as its deacons. Mr. E. Pryce, of Abingdon, addressed the church on the duties devolving on it, in its associated capacity. Mr. Jameson addressed the congregation, and concluded the service.

This station has a good chapel, and presents a highly interesting and encouraging prospect.

### ORDINATIONS.

BRAMLEY, YORKSHIRE.

The Rev. D. Rees, late of Sheffield, has accepted an invitation from the baptist church at Bramley, recently under the pastoral care of the Rev. C. New, now of Nottingham; and commenced his stated labours there in October last.

MAULDEN AND AMPHILL, BEDS.

The public recognition of the Rev. J. Bird, late of Hambleden, near Henley-on-Thames, as pastor of the baptist church at Maulden and Ampthill, took place on Tuesday, Oct. 5, 1841.

HILLSLEY, GLOUCESTERSHIRE.

On Wednesday, Oct. 20, 1841, the Rev. VOL. V.—FIFTH SERIES.

R. White was publicly recognized as the pastor of the baptist church in this village.

OLD SAMPFORD, ESSEX.

The Rev. B. Beddow, late of Grampound, has recently received and accepted a unanimous call from the church and congregation at Old Sampford, and entered upon his stated labours on Lord's-day, Nov. 20.

NEWARK.

On Tuesday, Dec. 21, 1841, the Rev. C. Kirtland was publicly recognized as pastor of the first baptist church in this town. A meeting for prayer was held in the morning, at six o'clock, which was numerously attended. The forenoon meeting was commenced with reading and prayer by the Rev. J. Phillips, of Southwell, after which, the Rev. C. New, of Nottingham, delivered a discourse on the constitution of a Christian church. The Rev. G. Pope, of Collingham, asked the usual questions, and offered the ordination prayer, and the Rev. J. Simmons, M.A., of Leicester, addressed the minister from 2 Tim. ii. 15. In the evening, the Rev. J. Craps, of Lincoln, preached a stirring and appropriate sermon to the church and congregation, from 1 Thess. v. 12, 13. The Rev. Messrs. Edge and Coles took part in the services of the day.

CLOUGH-FOLD, ROSSENDALE, LANCASHIRE.

On Wednesday, Jan. 5, Mr. Richard Ward was ordained pastor of the baptist church Clough-Fold. The introductory discourse, and the charge to the minister, were delivered by the Rev. D. Griffiths, theological tutor, and the Rev. J. Harbottle, classical tutor, of the Lancashire Baptist Academy. The Rev. J. Driver, of Lumb, offered the ordination prayer, and the Rev. P. Scott, of Shipley, Yorkshire, preached to the church. The Rev. Messrs. Nichols, Blakey, Lord, and Marshall, took part in the services of the day, which were deeply interesting and impressive.

THRAPSTON, NORTHAMPTONSHIRE.

The Rev. B. C. Young, late of Newport, Isle of Wight, has accepted an invitation to become the pastor of the baptist church at Thrapston, and commenced his ministerial duties on Lord's-day, the 9th ult.

HOLT, SUFFOLK.

The Rev. James Cragg having resigned his charge at Shaldon, Devon, has, we are informed, accepted an invitation from the church at Holt.

## RECENT DEATHS.

REV. JOHN DYER.

The third son of the late respected secretary of the Baptist Missionary Society died at Camberwell, on the 4th of January, in the 33rd year of his age. His decease will be greatly regretted in Canada, particularly at Kingston, where he was pastor of a rising baptist church, to which he was cordially attached. The climate, however, did not agree with his constitution: he returned about three months ago to recruit his health, but in a state of debility too great to be effectually relieved.

REV. JAMES STUART.

January 8th, 1842, died, aged seventy, the Rev. James Stuart, baptist minister, of Sawbridgeworth, Herts, where he had resided about twenty-eight years, and may be considered as the founder of the dissenting interest in that place. He was a man of a truly Christian spirit, very humble and retiring, and his services were wholly gratuitous. He had been some time laid aside from preaching through declining health, but was always ready to do good; and has left valuable legacies to the Baptist Fund, and some other societies.

REV. JOHN COLES.

Died, January 9, 1842, Rev. John Coles, for nearly twenty years the devoted and affectionate pastor of the baptist church at Wokingham, Berks. Aged sixty years.

MRS. CAREY.

The younger sister of the late Rev. Dr. Carey, of Serampore, died on the 20th of January, at the house of her sister, Mrs. Hobson, Boxmoor, in the 76th year of her age. Her life was a scene of continued suffering, which she bore with unrepining submission. Her papers are in the hands of her nephew, the Rev. Jesse Hobson, who promises to communicate a further account of the course which she has finished.

## MISCELLANEA.

TENT SERVICES, HERTFORDSHIRE.

These services originated in the suggestion of the president of the Hertfordshire Union, Sir Culling Eardley Smith, Bart., who, with the suggestion, made the offer of a very liberal contribution towards the expenses which would be incurred by carrying out the plan. The committee of the Union, grateful for the offer made to them, and feeling persuaded that the proposed services would be likely to do much

good, appointed a sub-committee to make the necessary arrangements for carrying the suggestion into effect.

Early in June the tent services were commenced, in the neighbourhood of St. Albans, by the Rev. Dr. Cox, of Hackney; and they were continued in different parts of the county for five evenings in each week. For some weeks, sermons were also preached in a smaller tent, furnished for that purpose by the president of the Union, in the neighbourhood of those places where the larger tent had been previously pitched, a desire for such an arrangement having been expressed by some of the inhabitants of those places.

There have been, in all, seventy-eight services in the tents; and, from the returns made, it appears that the total number of attendants was 20,000; giving an average of nearly 260 at each service. In some cases the attendance was much greater, in others much less, but generally from 200 to 300 attended; among whom were many who had not been accustomed to attend any place of public worship.

The benefit of the tent in these services was very apparent. A lowering sky did not prevent the attendance of the weak; a passing noise did not distract the attention of the congregation; nor did a storm disperse the assembly.

The attendance was composed chiefly of cottagers; but frequently a considerable number of persons belonging to the middle classes attended. The attendance of these and of professing Christians in different circumstances encouraged others to attend, and checked any disposition to levity among the young; whilst they themselves, in many instances, found it good to be there.

The whole amount of the expenses incurred by these services was £141 6s. 10d.

## NEWCASTLE BAPTIST ANNIVERSARIES.

On Monday evening, Dec. 27th, the teachers of Tuthill Stairs Sunday-schools held their annual tea-party in the vestry of the chapel, at which there was a good attendance. After tea, the meeting was addressed by Messrs. J. L. Angas, Bradburn, Craig, Maxwell, and others, who reported the state and prospects of the branch-schools of Hillgate and Elswick, which were of a cheering character; and in reference to the parent school, there was much cause for gratitude in its last year's proceedings, it having been able, by an accession of strength, not only to maintain its own position, but also to send out "detachments" of teachers to the "outposts" above-named.—The anniversary meeting of the Tuthill Stairs Juvenile Home and Foreign Baptist Missionary Society was held at a subsequent period of the evening (the Rev. R. Pengilly, president, in the chair), when the

report and financial statement were read by the secretary and treasurer. They were of a very gratifying nature. By the former it appeared that the society was formed so early as 1815, and was the oldest in connexion with the baptist missions in this district; and by the latter we learn that there had been a considerable increase in the society's receipts during the past year, the sum being nearly five times larger than that of the preceding year. Various resolutions were spoken to by Messrs. Craggs, Wilkinson, and others; and the officers having been appointed for the ensuing year, the meeting broke up, all appearing highly delighted with the proceedings,—which, we doubt not, will exercise a healthful influence on the minds of the young people, conductors of the society in question.—On Tuesday evening, upwards of one hundred of the church and congregation of Tuthill Stairs baptist chapel held the annual tea-party in the vestry of the chapel. After tea, the Rev. R. Pengilly was called to the chair, and opened the evening's proceedings in a suitable manner, by narrating the events of the church during the past year; and subsequently the meeting was addressed by various parties, on interesting and important topics. The claims of the *Baptist Magazine*, *Baptist Reporter*, and *Northern Baptist*, on the attention and support of the denomination, were advocated in a manner commensurate with the value of these useful periodicals. The meeting was a very agreeable one, and must hereafter be often reverted to with pleasurable emotions.

#### GLOUCESTERSHIRE CHRISTIAN UNION.

It is the Rev. W. J. Cross, of Thornbury, not the Rev. W. J. Crisp, as erroneously printed in our last, who is secretary of this union, and to whom persons desiring information respecting its operations are referred.

#### THE LONDON BAPTIST ASSOCIATION.

The London Baptist Association, consisting of twenty-six churches, held its annual meeting at New Park Street, on Wednesday, January the 18th. At three in the afternoon, a sermon was preached by the Rev. C. Stovel, from Eph. iv. 16—*Unto the edifying of itself in love*. About seven hundred persons afterwards took tea in the chapel, and at six o'clock the business of the evening commenced, under the presidency of the Rev. J. Aldis. The meeting was principally occupied with the reading of the letters from the churches, from which it appeared that the clear increase reported was one hundred and twelve. The Rev. E. Steane subsequently delivered an address, founded on the contents of the letters. The attendance was very numerous, and a collection of about £17 was made for the objects of the association.

#### PRESENTS TO MINISTERS.

A most interesting and imposing scene took place recently at the baptist chapel, Frogmore-street, Abergavenny. The church and congregation, anxious to testify their attachment to their beloved pastor, who for thirty-five years has ministered to the people in holy things, and faithfully dispensed amongst them the "Bread of Life," selected, as the most appropriate expression of their cordial approbation and esteem, a copy of the Holy Bible; and thus, whilst a portion of the Christian world, in our enlightened England, is contending for the authority of the Fathers, and would obscure the pure light of truth, they unequivocally and emphatically declare their conviction, that the oracles of God alone, unencumbered by tradition, contain the words of eternal life. The edition chosen was Bagster's Biblia Polyglotta, quarto, handsomely bound in embossed purple morocco, silver clasps, corners, and tablet, with the following inscription:—"The church and congregation assembling for divine worship in Frogmore-street chapel, Abergavenny, respectfully and affectionately present to their beloved minister, the Rev. Micah Thomas, this sacred volume, as a sincere though inadequate expression of the high esteem with which they regard him as a faithful, laborious, and successful expounder of its contents."

About 300 persons, admitted by tickets of one shilling each, partook of tea at the commencement of the evening, which added to the interest of the meeting. The proceeds of the tickets, after paying the expenses, were upwards of £10, which was devoted to the African mission.

The Bible, which cost twenty guineas, was supplied by Mr. J. Hiley Morgan, and was presented on an elegant crimson velvet cushion; and it is remarkable that it was the last copy of the edition in the publisher's possession.

On Monday, Dec. 27, the members of the baptist church at Diss, with several friends in the congregation, held a tea meeting at a public room in the town, and presented their pastor, the Rev. J. P. Lewis, with a purse of twenty-two sovereigns, as an expression of their attachment, and their high esteem of his labours among them. The following evening the children of the sabbath school were invited to tea by the teachers and friends; on which occasion the pastor was presented by the children with a valuable copy of Watts's Hymns, purchased with their own subscriptions; and by the teachers, with Bagster's smallest Polyglott Bible, bound in morocco. These books were designed to be associated with a handsome copy of the New Selection of Hymns, recently presented by the members of the Bible class.



## RESIGNATIONS.

The Rev. J. B. Walcot has resigned his charge over the baptist church at Ludgershall, Wilts, of which he had been pastor since its formation in May 1818. He was the first resident dissenting minister in the place, having been sent as the Independent minister, in 1817, by the church at Andover, and subsequently baptized by Mr. Millard, at Whitechurch, Hants. As a token of regard, on his leaving Ludgershall, the church and congregation assembling at Fosbury have presented to Mr. W. a royal quarto bible, with marginal references and notes, and a handsome writing desk. As they had no stated minister, he had for more than twenty years regularly preached to them, and administered the ordinances, though at a distance of near seven miles from his residence at Ludgershall. The clergyman's lady also presented Mr. Walcot, on his removal, with a box of fancy articles for the Baptist Mission, which was accompanied with a letter from the clergyman himself, bearing testimony in strong terms to the Christian character he had maintained in his parish, and the regret felt at his departure.

The Rev. D. Pledge having resigned his pastoral connexion with the church at Margate, over which he had presided six years, took leave of the congregation on the last Lord's-day in December. A subscription has been raised and presented to him as a token of esteem; and the children of the sabbath school evinced their attachment by presenting to him a handsome bible.

The Rev. C. Hart, of Bagshot, Surrey, being about to leave his present charge, is open to an invitation from any destitute church whose locality presents a field for activity and usefulness.

## MARRIAGES.

At the baptist chapel, Newark, by the Rev. C. Kirtland, Dec. 18, 1841, Mr. J. B. CARNELL to Miss ELIZA CUTLIFF, both of Sutton on Trent.

At the same place, Dec. 25, Mr. JAMES TURNER to Miss FANNY NICHOLSON, both of Newark.

At the baptist chapel, Poole, by the Rev. S. Bulgin, Dec. 25, 1841, Mr. GEORGE HAINE to Miss SARAH VEAL, both of Poole.

At the baptist chapel, Leighton, Beds, by the Rev. E. Adey, Dec. 25, Mr. G. DAVIDSON to ANN the second daughter of Mr. SOUTHAM of Egginton, Beds.

At Robert Street chapel, Grosvenor Square, by the Rev. W. B. Bowes, Jan. 1, 1842, Mr. BENJAMIN GILBERT of Mount Street to Miss MARY WYKE of Robert Street, Grosvenor Square.

At the baptist chapel, Semley, Wilts, by the Rev. J. Webb, Jan. 1, Mr. JOHN BEST to Miss ANN RAWKINS.

At Cannon Street Chapel, Louth, Jan. 4, the Rev. THOMAS BURDITT, pastor of the baptist church, Long Sutton, Lincolnshire, to ANNE MARIA, daughter of the late Mr. B. FOTHERBY of Louth.

At Horsley Street Chapel, Walworth, Jan. 6, 1842, by their pastor, the Rev. R. G. Le Maire, Mr. GEORGE MOSELY CUBITT to Miss MARY ANN WARD, the second daughter of Mr. Wm. Ward of Walworth.

## CORRESPONDENCE.

## ON THE SALE OF THE BAPTIST MAGAZINE.

*To the Editor of the Baptist Magazine.*

SIR,—A deacon of one of the baptist churches in London, who is warmly interested in whatever concerns the extension and prosperity of the denomination, has lately exerted himself to promote the sale of your useful publication in a manner which may be recommended with advantage for the imita-

tion of your numerous readers who possess similar opportunities for such an effort. The plan he has adopted is simple and effective. He went round to the different families attending the same chapel with himself, to inquire who was in the habit of taking the Magazine, and to urge it upon the attention of those whom he should find without it. His success has exceeded his expectations, and the result is, that in the limited sphere to

which his operations have been confined, four copies of your periodical will circulate this year for every single copy that was disposed of in the year that has just closed.

My friend was not a little surprised at the various kinds of reception he met with in the course of his mission. Some to whom he applied did not so much as know that there was a Baptist Magazine in existence; others had taken it years ago, but being dissatisfied with it then, had given it up, and had not turned their attention to it again, although they had perhaps heard some one say it was greatly improved of late; and others he found who had adopted it as their maxim to take nothing of the kind, thinking that as in writing, so in buying books, "there is no end." Now, although it may perhaps be safely presumed that there are not many members of baptist churches who have not heard something of the Baptist Magazine, yet it is not too much to suppose that similar indifference and inattention prevail to a considerable extent in other places, which may often require nothing more than such an effort as this to do away. Let but the deacons and influential members of our churches look round among their friends, and recommend the Magazine to the attention of those who do not now see it, and there can be little doubt, I think, that its circulation would be much more widely extended, the standard of intelligence among the members of the body would soon be far higher than it is at present; the principles they profess would be better understood, more highly valued, and more consistently carried out; and the sum for distribution among the widows of the honoured men, who have left the arena of conflict for their resting-place of peace, would be greatly augmented.

I remain, Sir,

Yours very sincerely,

OMEGA.

Lambeth, Jan. 3, 1842.

ON THE BATH SOCIETY FOR AGED AND INFIRM MINISTERS.

*To the Editor of the Baptist Magazine.*

MY DEAR BROTHER,—Will you permit me through the Magazine to express a hope that the suggestion of Mr. Yates on behalf of the Bath Society for Aged and Infirm Ministers will be extensively adopted. Nothing can be more easy than the application of the collection at the Lord's table for March to such a purpose. From a long personal acquaintance with our churches, I have known several instances of aged ministers continuing their pastorate when they ought to have enjoyed the benefits of superannuation, who would have cheerfully resigned their office to more efficient agency, but were compelled to con-

tinue their connexion with the church as pastor, in consequence of having no other means of subsistence; whilst churches so circumstanced have sustained much spiritual injury. Most sincerely do I unite with the brethren who have, through your medium, called public attention to this subject, in expressing a fervent hope that something will be done efficiently for this object. It is our intention to appropriate the amount of our collections at the Lord's table in March to this purpose.

I am, my dear Brother,

Yours truly,

J. MILLARD.

Lymington, Jan. 4, 1842.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—As many are still desiring information relative to the society at Bath for the relief of baptist ministers, and as the third rule of the society has prevented some from becoming beneficiary members, will you allow me to make a remark or two on it, through the medium of the Baptist Magazine?

The rule referred to is this,—“That any person who shall have become a pastor of a baptist church after the 24th of June, 1816, may be admitted a beneficiary member of this society on commencing his subscription; so that he shall have paid two guineas within two years next after his ordination, but not afterwards; except that if it shall appear that any minister was unacquainted with the existence of this society in time to enter, as above limited, he may then be admitted on immediate application, by paying a sum equal to one guinea per annum, from the 24th of June, 1816, or from the day of his ordination.”

Hence it follows, that in order to render aid to the poorest ministers in the denomination, something must be done in reference to this rule, ere they can be benefited by the funds of this society. There is every reason to suppose that to any alteration in it there would be considerable objection raised by many of its members. Now as this subject was brought forward for discussion at a meeting recently held in this neighbourhood, the following plan was recommended in order to meet the difficulty; viz.—To raise a fund for the specific purpose of enabling any poor baptist ministers in this district of the county to pay the sum required, so as to become members of this society. Several at the meeting engaged to raise or give one guinea each, and others not present doubtless might be prevailed on to do likewise. So that there is every reason to suppose that any in this immediate district who wish to join the society, and who at present are destitute of the means, will soon be able to do so.

If a similar plan was adopted in other counties, the difficulty arising from this third rule would be removed. And in a case like this, I see no objection whatever to devote the moiety, or even the whole of one collection at the Lord's supper to the object, providing a fund cannot be raised by individual subscriptions.

Hoping that through the divine blessing some successful effort will be made to meet the urgent cases of *all* our poor brethren,

I remain, dear Sir,

Yours sincerely,

JOHN EYRES.

Uley, Gloucestershire, Jan. 15th, 1842.

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*To the Editor of the Baptist Magazine.*

DEAR SIR,—As some of your readers may feel anxiety in regard to the safety of the funds of the society for the relief of aged and infirm baptist ministers, in consequence of the insolvency of the late treasurer, I beg to inform you that the capital stock of that society is invested in the funds, in the names of Mr. Robert Leonard, Bristol—Mr. William Lepard Smith, Camberwell—Mr. Henry Kelsall, Rochdale—and my own; and that the small balance in hand stands at the bankers to the credit of the said trustees.

No loss whatever, therefore, will accrue to the society from the above lamented circumstance.

I take this opportunity of enforcing the claims of this society on the laity of our religious body. It is intended to soothe the sorrows and to alleviate the infirmities of the declining life of those who have devoted their best energies to our spiritual welfare.

A donation of ten guineas constitutes an honorary member for life; and a subscription of one guinea per annum an honorary member during its continuance.

At the last annual meeting I think the honorary annual subscribers were only six. The smallness of the number I have no doubt has arisen from the society not being sufficiently known.

Subscriptions will be thankfully received by Mr. E. Tucker, the secretary, Bridge-street, Bath, or by any of the trustees.

I am, dear Sir,

Yours very truly,

J. L. PHILLIPS.

Melksham, Jan. 22, 1842.

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ON GRANTING DISMISSIONS.

*To the Editor of the Baptist Magazine.*

SIR,—A correspondent in your January number solicits a reply to the following question:—"Should a member of any of our churches request a dismission to another

church of the same faith and order, is it the duty of the church of which he is a member to give him a dismission, provided his conversation be as becometh the gospel?"

Without assuming that my remarks may be satisfactory to your correspondent, D., perhaps you will allow me a few words in reply. The solution of the case appears to my own mind clear and simple. Our churches are voluntary, professedly organized and sustained, not only on the principle of voluntary support, but also of voluntary association. When persons unite with us in membership, they do so by their own spontaneous act, without any compulsion or constraint, and undoubtedly with the full understanding that their continuance in the communion of the church shall involve no sacrifice of their Christian liberty; that, as they voluntarily join the church, so they shall be under no compulsion to continue members of it, contrary to their own will, but have the same right peaceably to withdraw from the church, when their conscience constrains them, as they first had to unite with it. Any other principle seems to me an interference with free agency, and a subversion of Christian liberty. Compulsion to remain is as much at variance with the voluntary and scriptural character of a Christian church as compulsion to join it; the individual, while he should be careful not to separate on insufficient grounds, ought to be as much at liberty to make his own choice in the one case as in the other. If his fellow-members think he is doing wrong, they should endeavour to convince him of his error, and persuade him to remain, but they have no right to refuse his dismissal, in case he feels it his duty to leave them, and requests a dismission to the fellowship of another church. Let us remember, as dissenters, what furious ecclesiastics are so willing to forget, or do not care to know, that schism is dissension *in* a church, not peaceable separation *from* it. I fear some dissenters, and even baptists, have yet much to learn on this subject, as well as the haughty episcopalian.

Some churches do not give a dismission to another church, but merely "a recommendation." Their reason for this I do not comprehend, unless it is that they wish to enjoy the absurd gratification of swelling their recorded numbers by still retaining those who withdraw, as nominal members on their books. I hope it does not proceed from any narrow and unchristian principle. The distinction, however, is a trivial affair as it respects the individual so recommended; and I should accept the recommendation precisely the same as if it came in the form of a regular dismissal. Should he then stand as a member of two churches at the same time, the fault would attach to neither himself nor me, but to those who gave a recommendation instead of a dismission.



Should a church, in the case supposed, still persist in refusing a dismissal, I should advise the individual to send in his resignation to the church, and should advise the church with which he wished to unite immediately to receive him, supposing them to be satisfied of his Christian character and consistency.

I am, Sir, yours truly,  
GULIELMUS.

Jan. 6, 1842.

DEAR SIR,—On reading the letter from your correspondent (D.) in your Magazine for this month, I could but feel sympathy with him; and I hope some of our brethren will take up the question, as I am certain there are many more interested in the question than the parties on whose behalf he has written.

It often happens (especially in churches where the pastor has contracted views) that if any person among them whose mind has been led to objects which have not that place in the mind of the pastor they ought to have, and who is desirous to be found engaged in aiding so far as he can those measures which are set on foot for the advancement of the Redeemer's kingdom, he is looked on coldly, and thought to be an innovator, and spoken of as declining in sentiment; and this is often carried so far that the person so situated is very uncomfortable; the communion which ought to subsist betwixt him and the church to which he belongs is destroyed. Under such circumstances he wishes to withdraw, and join another church who are of a kindred spirit with himself. But he now finds an obstacle. It is at the pleasure of the pastor and deacons (I know it is said to be the voice of the church, but it is very rarely the case, the pastor and deacons being the ruling party) to give him his dismissal, or refuse it. The individual thus circumstanced must either still appear among them, although fellowship be a mere name, or he is driven to absent himself from them, contrary to that bond of relationship in which he stands as a member, till by such acts of disobedience he is visited, and in the end excluded, and thus his character is branded with the stamp of disgrace as much as if he had been guilty of a breach of the divine law, and had disgraced his profession; when in reality he has been forced into an act of disobedience, and then punished for that act of which those who visit him with the punishment have been the cause.

At the meeting of the ——— Association, held at ——— in June last, a proposition was made by the Rev. ——— of ——— to insert in the tabular view of churches belonging to the Association another line, in which the names of persons might be inserted as having withdrawn; thus providing in some small measure a remedy for the foregoing in-

justice. But he was not even allowed a hearing; one minister asserting that the practice had been the same as it is now before he was born or even thought of. Such was the coarse treatment which an advocate of the liberty of conscience met with in the nineteenth century. From these few hints you will perceive the necessity of the question being calmly viewed, and I hope settled with a view to promote the peace and harmony of the church of Christ.

I am, dear Sir,  
Yours truly,  
JONATHAN.

Jan. 13, 1842.

#### BIBLE TRANSLATION SOCIETY.

MY DEAR SIR.—The overland mail, which arrived a few days ago, brought me a letter from our missionary brother, Mr. Wenger, dated Calcutta, Nov. 20th, 1841. After stating that the funds devoted to translations were nearly exhausted, and requesting a further grant from the Bible Translation Society, he adds,—

“Our new edition of the New Testament in Bengali, of 5,000 copies, (with 2,500 of Gospels and Acts extra) is at length finished. It has been revised throughout, and although we have been very sparing in making alterations, I believe there is scarcely a chapter in which one or more passages have not been brought nearer to the original than they were before. Isaiah is completed, and Daniel, which is to be bound up with it, has advanced as far as the end of the third chapter. A new edition of the Proverbs has been commenced. The Bible Society purchased 300 copies of the first, and Dr. Duff sold about 200 more to the pupils of his institution at a very reduced price, not covering more than a fraction of the original cost, but yet affording a contribution the more pleasing as it arises from the first systematic and practicable attempt, I believe, ever made, of making the natives *pay* for the scriptures. The Proverbs are in very great request as they are so admirably suited to the Oriental taste. A small sized but otherwise large edition of Genesis and Exodus down to ch. xx. is likewise immediately required, and would have been commenced ere this but for want of funds. The Bible has advanced to the middle of 1 Kings, and is steadily advancing.

“The support of the Bible Translation Society has all along been pleasing to us on account of the material aid it has afforded to the distribution of the word of God; but infinitely more because it was a pledge to us of the deep interest which is felt at home in our work,—a work attended with many trials, but in its object and results the most glorious of any in which mortal man can be engaged. May it continue to be prayed for and laboured for in England, and may the blessing of our

heavenly Father rest upon all who take a part in it."

Since the receipt of this letter, the committee have voted £500 in aid of the translations in Calcutta. At their meeting in Oct. they also made a grant of £150 towards a new edition of Mr. Sutton's version of the four gospels into the Oorea language.

In my last communication I mentioned that the committee had been so happy as to engage the services of the Rev. John Green, of Norwich. I have now the pleasure to state that Mr. Green has entered upon the duties of his office as travelling agent for the society. In the month of February he is invited to visit Liverpool, and he will take the opportunity of going to Manchester, Rochdale, and other adjacent places, where he is affectionately commended to the friendly attention of the brethren and churches.

Contributions may be sent to the Treasurer, J. H. Allen, Esq., Old Trinity House, Tower Street, London; or, to the secretary, who is,

My dear sir,

Yours faithfully,

EDWARD STEANE.

*Camberwell, Jan. 21, 1842.*

#### QUERY ON SECURITIES FOR MONEY.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—The following case is one on which considerable anxiety is felt, and the writer would feel highly obliged by a satisfactory answer from some of your judicious correspondents. A is the son of a gentleman or nobleman resident at a distance from home. His remittances prove inadequate to meet his liabilities. He is pressed by his creditors, and consequences very unpleasant and disgraceful are apprehended. He applies to B, who is accustomed to money transactions. B is aware that there is much risk, and cannot be expected to advance on the terms which perfect security would dictate. A offers to give a bill at six months, and to the sum advanced, say £50, to add, as a bonus, ten, twenty, or thirty pounds; and according as the risk may appear to B, he takes the bill, with this sum added, as the security for his money. How far A may be determined to act honourably is uncertain to B. A may be a minor, or he may quit the place before the bill becomes due, or is paid; he may go abroad; he may die; he may not be found. Now, on the principle of insurance—the greater the risk the greater the premium—is B, as a man of business, acting inconsistently with the Christian character in such a transaction?

G.

#### EDITORIAL POSTSCRIPT.

FROM the numerous letters received this month respecting the Bath Society for aged and infirm ministers, we have selected for publication three, which comprise the principal suggestions, and have the advantage of bearing the names of their respective writers.

If the course described in the first article of Correspondence, respecting the sale of the Magazine, were adopted generally by the deacons of our churches, we have reason to believe that it would be in the power of the proprietors to prefix to every number a handsome engraving, and to distribute among widows of the ministers of our denomination such sums as would afford to them very material advantage.

The Rev. J. E. Giles has declined acceptance of the office of Co-Secretary to the Baptist Missionary Society, believing it to be his duty to remain in his present important sphere of labour.

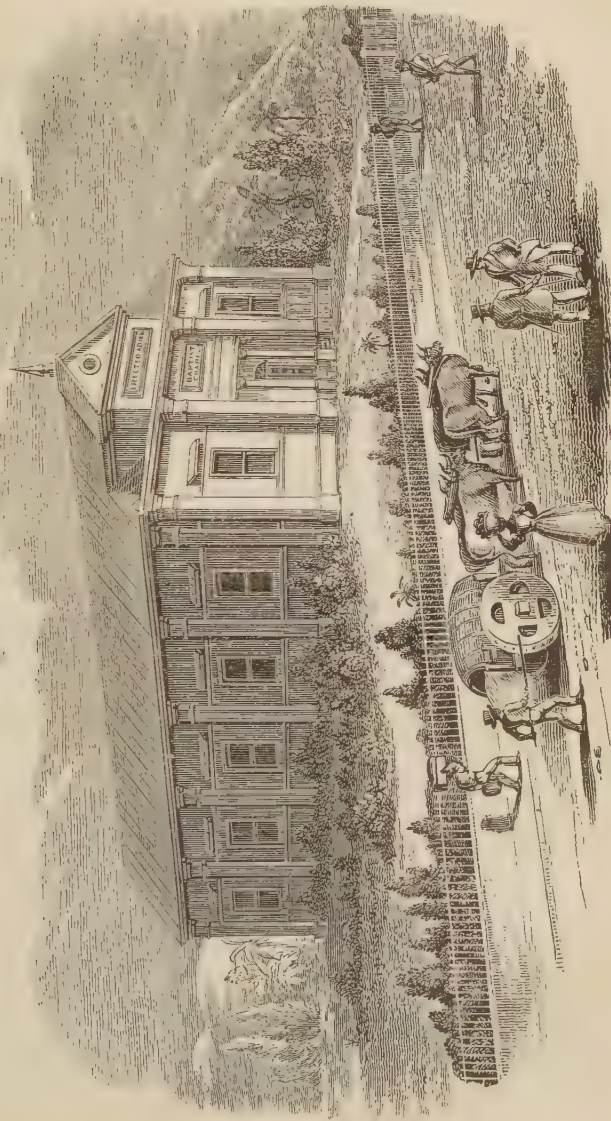
A "Baptist Continental Aid Society" has been formed in Yorkshire. The information transmitted to us was too late for insertion in this number; but inquiries respecting it may be addressed to the Honorary Secretary, James Richardson, Esq., of Leeds.

The Committee of the Baptist Union have agreed to an Address to be presented to the king of Prussia during his visit to this country, acknowledging the kindness which he has displayed to our brethren in Berlin and in other parts of his dominions. Since his accession, in June, 1840, he has done every thing in his power, we believe, to secure liberty of worship to his subjects of all denominations, and the baptists in his capital no longer assemble in obscurity, fearing the interposition of the authorities; they meet in public, in the heart of the city, and arrangements have been made by the government to secure to them the same civil immunities as are enjoyed by the members of the state church.

Our thanks are due to "A Member of the Church of England," for his vindication of the baptists from the recent attack upon them in "The Times;" but its malignant and unprincipled character was so manifest that we cannot think it necessary to notice it in our pages. It is the party that writes and prints such articles which suffers from them, not the party they are intended to vilify.

We are informed that the Rev. E. Hunt, pastor of the baptist church at Deal, Kent, having for some months laboured under much affliction, has been compelled to resign his charge, and has taken his leave of it, assured of the warmest affections of the people.

THE  
MISSIONARY HERALD.



BAPTIST CHAPEL, GRAHAM'S TOWN, SOUTH AFRICA.



## SOUTH AFRICA.

## GRAHAM'S TOWN.

THE annexed engraving presents a view of the Baptist chapel now in the course of erection at Graham's Town. The foundations were laid on the 14th of October, 1840, in the presence of ministers of the Wesleyan, Congregational, and Episcopalian denominations, who kindly assembled to sanction the undertaking, and take part in the devotional and social pleasures of the congregation for whose use it is designed. By this time we hope that it is nearly or quite completed. The dimensions of the building are seventy-five feet by forty. About fifteen feet at the back are separated from the part appropriated to worship, having a ground floor with vestries, and above, a school-room, the whole width of the chapel. Our esteemed friend, Mr. Aveline, the minister, gives the following encouraging account of his position and prospects:—

I wish a better opinion were entertained at home of this colony, and that steady, especially pious, mechanics and labourers, would resort hither, as certain employment and ample remuneration would be obtained. This town is daily increasing in wealth, extent, and I hope I may add in intelligence too. We are now engaged in establishing a permanent library, and have raised in 5*l.* shares a sum for that purpose, which will render about 800*l.* immediately available for the purchase of books. The colonial chaplain, one of the Wesleyan missionaries, and myself, are on the committee.

Both Mrs. Aveline and myself are not only satisfied, but thankful for those leadings of Providence which conducted us to this distant land. I am constantly and laboriously, and I hope usefully occupied, and my health is mercifully good, as, with the exception of an accident in treading on an iron hoop which by its rebound cut my leg, and produced serious inflammation and illness, I have had no occasion for medical attendance since leaving England, in September next three years ago.

Our congregations are still good, with every prospect of a large increase on removing to our new chapel. Our Sunday school, both European and native, contains about a hundred children, and as an instance how well such objects are supported here, nearly 40*l.*, both this year and last, were raised for its furtherance.

Last summer Mrs. Aveline and myself visited in a pretty extensive tour, in the customary South African mode of transit, a bullock-waggon, with saddle horses to ride occasionally, the Kat River Hottentot settle-

ment, and various missionary stations in Kafirland connected with the Scotch missions and the London society, and we were not a little gratified with what we saw and heard. We were absent about three weeks, and on every occasion that presented itself I was happy to speak to groups of my own countrymen, assembled at the solitary farm house from the surrounding, but not near habitations; and to the Hottentots and Kafirs on the missionary stations, through an interpreter. One of the farms was that occupied by Mrs. Albutt, and amidst surrounding solitudes of the wastes, it was delightful to see the goodly number that had come to listen to the word of life:—what Dr. Johnson said of family worship in one of the Hebrides, was true here, "Paradise was opened in the wild." It was often necessary to bivouac for the night with no covering but our waggon tent, and we slept as securely by the hut of the Hottentot, or in the howling wilderness, as in any spot of our native land.

We have been expecting to hear something of another missionary, in whose coming out Mrs. Albutt has taken much interest, and about which Mr. Collett, a wealthy farmer, and myself, wrote some time ago. We could have no difficulty in obtaining for him a sphere of labour either amongst the Dutch colonists, or the native population, within or beyond the boundary; but at first, at least, it is indispensable that the Society should ensure his support, and I much fear that this is the great obstacle to the realization of our wishes. It would to me be a high gratification to welcome to these shores a brother beloved.

## WESTERN AFRICA.

A letter from Dr. Prince to Dr. Cox, dated Fernando Po, August 29th, 1841, contains the following interesting facts:—

We are accustomed to meet our classes on the evenings of Wednesday at half-past seven, and as our house can hardly accommodate the two at the same time, the numbers being twenty-four and twenty-three, I repair to the house of John William Christian, and there meet him and the remaining twenty-two. Last Wednesday, the 25th, I was about to quit at the termination of the meeting, when he requested me to be seated, as he had something to say for himself and fellow-members. He began by saying how greatly they all rejoiced in the coming of the missionaries, and as we had read to them from the magazines, &c. lately received, accounts of what their countrymen and fellow-Christians were doing for their good in Africa, they also desired and considered it their duty to do something for the mission to help to support us, and to erect a place of worship. Thereupon he handed me a list of names with sums annexed, of parties belonging to my class, who had engaged to contribute quarterly the amount specified, and he and the members, after our prayer-meeting last night (Saturday), paid over three guineas sterling, and unanimously expressed the satisfaction they experienced by doing so; indeed their countenances told that fact; any one looking on, but not hearing their remarks, would have conjectured that they were the receivers, rather than the payers, unless as I conceive with a tutored eye the observer would detect an expression of superior delight to that which a receiver of coveted gold betrays, for this was the joy of them who were more blessed in giving than they could be by receiving.

When Christian intimated their united intention at the class-meeting, I was surprised into a fulness of pleasure which we afterwards attempted to utter in praises to the Most High, and upon our bended knees. How elevated were the emotions which seemed to be then

pervading the hearts of the worshippers; and the emphasis upon the concluding *Amen*, and the affectionate grasp which all in turn made upon my extended hand, assured me that the Lord is the God of this people also, and that we, his unworthy messengers, have not run before being sent. What pleased me the more is that their act has anticipated the purpose which brother Clarke and I had formed a few days previously, of calling their attention to the performance of the duty, and that very night, at one time of the meeting it occurred to me to do this, but I was secretly overruled, for the better manifestation of His grace by whom the hearts of this people are affected.

This morning I delivered an occasional address to the congregation, descanting upon, illustrating, and applying practically the bounty of king David, his chiefs, and people, towards the building of the Temple, as narrated in the first twenty verses of the last chapter of 1st of Chronicles. And though I committed what is often termed a fault with inexperienced preachers, and discoursed to them an hour and twenty minutes, after having engaged them for one other hour in the earlier parts of the service, the Lord secured to me a lively attention throughout; tears flowed from some eyes apace, I believe, from thoughts of the loving kindness of God in bringing them to the knowledge of his name, and disposing them to the privilege of making sacrifices to the glory of it. Then, when I finished by a call upon them in the language of the Israelitish king, verses 13 and 20, to bow once again in reverential praise, the breathing of their hearts, the solemnity that pervaded the assembly, and the good-will that afterwards seemed to knit them one to another and all together, convinced me that the unseen One had indeed been in our midst, and that God in very truth delights in the habitation of men.

On the 6th of October, Dr. Prince wrote to the Secretary as follows:

On the 25th ult. the Soudan entered our port, in a very disabled state as to her crew. The first rumour from her was truly appalling.—"Bird Allen and most of the men were dead." Relieved we were when this rumour was corrected; he had stayed behind up the river with the other two commanders, and had entrusted his vessel to Lieut. Fishbourne, of the *Albert*, to bring down the sick: thirty-five in that state were transhipped into *H. M. Sch. Dolphin*, to go to *Ascension*; twenty others were on board the *Wilberforce* when they parted, and a few on board the *Albert*. Fif-

teen had died since they entered the river, and much greater mortality was expected. Many of the scientific gentlemen and sappers were invalided to *Ascension*. Two doctors, two pursers, and one master, are amongst the dead, and a surgeon is now in *articulo mortis*. The Soudan was but two days and a half coming down the course that took the fleet three weeks to ascend. Only the lieut. (now very ill) and the doctor were able to move about; the engine was superintended by the former. The pestilential fever did not break forth till they had reached *Adda* cliffs.

Mr. William Kingdon wrote me, by B. Allen's request, that Obu of Eboe had stipulated to put down slave traffic, to find a place for white missionaries, whom he wished to come forthwith, though he feared there was too much water in his country for white man, but he would try get place where he might do. The king of Atta consented to suppress the inhuman trade, had sold a run of land just abreast of the confluence of the Niger and Tchadda (whence my informant was writing), upon which they were erecting tents preparatory to the establishment of the model farm. There Mr. K. has consented to stay. "Every where scenes for usefulness are opening, but Allen advises no one unseasoned to venture up." Atta is very desirous of white teachers, and has given ground for one; in fact, these two chiefs are described as being impatient for white man's custom. The Soudan brought word that Capt. Trotter intended to have the rocks at Boussa, so fatal to Park, blasted, and then to persevere, in sailing or rowing boats, up to Timbuctoo; but down here the expectation is that he will be completely disabled by the sickness of the crews, as they are affrighted; the panic seems very general, and all exclaim against a second trial this year. Not twelve of the whites had escaped more or less. Not one coloured person had died of fever. The doctor reports, as the combined opinion of his brethren and of Dr. McWilliam, that no one having organic affections, either of the stomach, bowels, liver, or bladder, should venture up, for those organs, as well as the head, are very apt to be implicated, and when previously diseased, the aggravation to the general disease is almost sure to be fatal. They can give no explication of the nature of the disease, nor does there seem to be any mode of treatment promising of cure. Mercury is, of course, resorted to and praised as the best. On the 30th, the Pluto came in last from Gaboon, thither from Bonny, at which latter an arrangement had been made to pay King Pepper 10,000 dollars annually, for five years, for his discontinuance of the slave traffic and interest to suppress its practice by others;—a vast sum, with very little guarantee for the fulfilment of the stipulations by Pepper, whose fidelity is to be attested by the British traders resorting to him for freight! King Denis, at Gaboon, frankly said that if man-of-war did not prevent the ingress of Portuguese and Spanish ships, he would sell them human cargoes, and he declined the bribe for an abstinence. The Pluto did not bring a reply from Commodore Tucker to a note written by Mr. Clarke, inquiring whether it would consist with his pleasure, &c. to give us an occasional passage from one port to another of the coast in H. M. vessels. On Friday the 1st inst., the Wilberforce hove in sight, and came in burthened with sick; two have died since (and one on board the Soudan). She left the Albert two or three

days after the Soudan. Dr. Vogel has been brought ashore in a very critical state. Commissioner (alias Captain) Cook is on board. We accompanied him and Capt W. Allen to the agent's residence. On the way, Capt. Cook said he would not advise us to attempt to go up this year; the waters would quickly be subsiding and leave uncovered the banks, when the air would be still more pestiferous. He said it was unfit for Europeans; so has the Rev. Mr. Muller, the chaplain, since expressed: in fact every one seems dismayed. The Ethiope is now taking in coals, and is chartered to carry them up to the Albert: there is a belief that the latter will be met returning between this and the Nun. The report is that the Soudan is going back to the mouth of that river; the Wilberforce is about to carry her sick to Ascension. Mr. M. said, "It will be most prudent for you to stay and see whether government will prosecute this dangerous enterprise; for unless she keeps open the communication, how will you, and how will any missionary carry on correspondence with his brethren?" He thought it a climate too deadly for Europeans.

We have felt willing to be disposed of according to divine purpose; and our safest course has been to sit still and observe the leadings. Most probably the end will be an actual seclusion of us from the Niger's course; the indications, as you may gather from what I have already related, point to that, and I shall add a few thoughts which tend to that conclusion. Did the Lord intend our going, might he not have induced Jamieson (who has had my letter but not answered it) to retract his interdiction, seeing his vessel is under sailing orders for the river. Then, could we go just now, we should not be able to ascend above the site occupied by the religious teachers attached to the Expedition; nor could we penetrate inwards during the short while the steamer will remain up, so there would be the difficulty of getting back, if we stayed. We already know that there is an earnest desire for missionaries; we could not stay as such, nor have we any teachers to leave with the people. We are of opinion that the explorators should be accompanied by men prepared to remain, as is done in the South Seas. We have found an eligible locality upon the coast, and plenty of work in it, with a hearty welcome; and here we see more claimants for labourers than we believe the Society is prepared to furnish,—to say nothing of Cameroons. Had we not found a resting place for our soles, we must have journeyed till we could pitch a tabernacle. Let the demand already made upon us, and, through us, upon the Christian brethren of Great Britain be responded to. Presently I will give you additional reasons in support of the suit for an immediate supply. And lastly, had every thing else been straight, and our way for the Niger clearly patent, we must have declined going at pre-



sent on account of brother Clarke's sickly state. He was very recently convalescent from a three weeks' illness, of a nature more hazardous and uncertain than at any former time, and now he is again very much indisposed and disabled from public engagements; of course I would not leave him under these circumstances. We think you should dispatch, as quickly as possible, successors to us, because the reasons against leaving this people unprovided are accumulating. The spleen of "certain lewd fellows of the baser sort," though of British origin and fair colour, has been ejected, and attempts are being made by the seductive drum and fife, and by invitation to festivity and dancing, to re-engage our followers in those follies they have so lately abandoned. Ridicule, and measures more tangibly offensive, are being resorted to, and we ourselves have been menaced in our lodgings by some of the worthies, who openly aver that if we leave, a desertion to them will be general; no doubt they will try to effect it.

On Sunday last the whole community was put into commotion by a notice from ship-board, that the Rev. Mr. Muller would attend at ten o'clock to christen as many big and little ones as might be presented. He sent us a message, desiring to see us before that hour. We met him cordially and avowedly as a dear Christian brother, and gave him such good reasons for the impropriety of his meddling with the people, ignorant as he was of them in every respect, that he abandoned his purpose, and disappointed an assemblage of about 300. However, he promised to represent the encouraging scene in England, and obtain a church missionary, if possible, and satisfied them by telling them of the coming, per Albert, of a church minister who will remain here some months, examine, and satisfy them by the desired performance. That dear man amused us not a little by gravely advising us not to be in haste to impress upon our auditories our peculiar views of baptism, but to teach them rather first principles, and lay foundations. We said it had been thus we had unremittingly done for nine months, and had not yet pressed one into the water; it was irresistible not to show him the contrast between his precept and practice, and between his incautious haste and our regulated leisure; it compelled him to surrender at discretion, and admit that he

was foiled by his own weapon. The balk to the people has been ascribed to one of us by the *pious* whites, and our favour in their eyes waxes still lower: here, then, is a reason to keep our ground till another can occupy it, but that will operate to confine us here unless you send successors quickly, and we may miss opportunities for visiting the coast about Accra, Whydah, or Badagry, and the tribes round about, or be by the consideration induced to forego a hoped-for opportunity to Sierra Leone and homewards in about six months.

To-night we shall meet our classes, and shall propose to those who have any disposition to offer for baptism to be ready to give in their names for examination in the course of the week following, for we are satisfied that out of the fifty-five followers, a few are prepared for the privilege, though most likely some will keep back to *follow* the first initiated ones.

8th, Friday. Yesterday brother C. and I invited ourselves to the Wilberforce. We saw enough in her lumbered and sickly condition to account for the little notice taken by her commander and officials of any persons not connected with themselves, and therefore acquit them of a faulty and uncivil disregard of us. Of course nothing positive can be said now of their next year's proceedings, but the supposition is that the Soudan will rejoin the Albert up the river, and after the two have returned to the coast, they will join the Wilberforce at Ascension, and remain there till the end of December, then revisit our island, and reascend the Quorra in April or May, and do their utmost, and as high up as they can possibly reach. Can you find approvable men to come hither speedily, that they may have a short seasoning here, and be in readiness to accompany the expedition next year, with or without us, and to take up their position in the interior; if they shall not be able for that, or should it not be advisable, they will at all events find ample employment in Fernando Po; they might come by either a Bonny, Calebar, or Cameroon trader, *stipulation being made for their landing from the ship* at this port, provided there is no vessel presenting for Fernando Po. Liverpool will afford opportunities for passage almost at all times.

Mr. Clarke writes thus, from Fernando Po, October 21, 1841:—

When I commenced my letter to Mr. Dyer, I seemed to have little to say respecting our prospects of being able to visit the interior of Africa by means of the Niger expedition. Since that time the Albert has arrived; and the Soudan and the Ethiopie have returned. The Soudan did not enter the river at all, but met the Albert and turned back with her, outside of the bar. The Ethiopie got up

to within a few hours' sail of Eboe, when she met the Albert. Captain Becroft found both Captain Trotter and Captain B. Allen sick; Dr. McWilliam in charge of the vessel; Dr. Stanger assisting with working the engines; a black man steering; and scarcely any but black men able to walk the deck; he nobly offered to give up his voyage, and turn with them to assist them down the river; and they

wisely accepted of his valuable services. He brought an engineer out of the Ethiopie, and himself piloted the vessel, and got here on sabbath the 17th inst.; his own vessel and the Soudan reached on the Monday in safety.

On the 18th, Captain B. Allen was carried on shore in a very low state; he took ill on the day the vessel left the Confluence for Egga, and has often been at the point to expire; still he lives, thanks be to God; and we have not given up *all* hope of his recovery. Dr. Prince sat up with him the night before last, and we join in fervent prayer to God from time to time for him and for his fellow-sufferers. He and several others are devoted servants of God. Captain Trotter was also carried up the hill in his cot; he is recovering slowly; all the rest of the sick were brought on shore, and all spare buildings were occupied with them. Many are still very ill, one has died, and a few are creeping about when the weather is dry, glad to leave the hammock in which so much suffering has been endured.

Captain Trotter has been very kind to us; almost daily we have visited him, and think him a most excellent Christian. He wishes to assist us all in his power; not only in getting up the Niger in March, if a vessel is sent, and we are determined to go; but in little matters of convenience here: we expect some Sunday-school books and some writing-paper from him, both of which we greatly need.

It is not for us to conjecture what effect the disastrous result of the present expedition will have upon the minds of the people of England. If the Model Farm be given up, and the Niger communication again becomes closed, it would be folly in us to recommend a missionary establishment at the Confluence, or in that part of Africa, to the attention of the committee. It is quite plain to us that a communication with England must be kept up; and for this the work must be begun near the coast, if the Niger refuse to admit us through her mouth of death.

Our good brother Mr. Kingdon died near Eboe, on the 13th of October, and was buried at a little village on the bank of the river. He became ill at the Confluence, and was in

a dying state when they left for the sea. We had two pious letters from him; his heart was in his work, and his spirit was with God. I take it for granted you knew he went with the expedition as a schoolmaster, intending to remain up the Niger.

I know and am assured that if the African mission be taken up in faith and with zeal, God will bless it and those engaged in the work. If with a faint heart and a feeble hand, the Baptist Missionary Society will, so far as doing any thing for Africa is concerned, lose another forty years, the work will be given by God into the hands of others. But the hearts of most in the committee are too warm with love to Africa to allow the work to stand still because Africa requires the missionaries sent to her shores to possess the spirit of martyrs: you have such spirits in England in abundance; and when Africa takes these men to her burning bosom, and even supplies many of them with a quick passage to glory, the spirit will not be destroyed, nor the numbers in England who possess it decreased. No, my brethren; one such spirit will be used by the Holy Spirit to produce many more; and Africa, with all her wild wastes, and sterile plains, and burning fevers, and savage beasts, and men more wild, will not affright the servants of Jesus, who count not their lives dear unto themselves, from coming to rescue her from the dominion of darkness. The time is at hand when Jesus will take possession, in his appointed way, of the purchase of his blood.

It hath pleased God to favour me again with good health. I seem fully restored from my sixth fever in Africa, and after sixty-four days of sickness in Fernando Po, my constitution seems to me as good, at least, as it was when I left England; but who can tell what a day may bring forth? Soon my work may be done, and my course fulfilled. My mind is still towards the interior of Africa, if God shall be pleased to open the way. Pray for Africa daily; and for a world in wickedness.

Oct. 25th. Captain Bird Allen expired this morning: we have just returned from following his remains to the grave. Capt. Trotter kindly offers us a passage to Bonny.

It is desirable to recall the attention of our readers to the statements of our brethren in Fernando Po, respecting the importance of connecting with the mission to Africa a skilful physician. The committee have not yet heard of any medical gentleman, with requisite qualifications, who is willing to engage in the arduous but honourable work: they trust, however, that there are men whose zeal for the extension of the Redeemer's kingdom, and pity for perishing myriads, would render them willing, if they were aware of the opening for usefulness which is presented, to consecrate talent of this kind to the service of Christ in Africa.

## EAST INDIES.

## CALCUTTA.

A letter from Mr. Thomas, dated Nov. 13, 1841, contains the following intelligence :—

You will be pleased to hear that the mission circle is in tolerable health. The brethren Wenger and Pearce are gone to the villages to the south ; the former will be back on Monday, Mr. Pearce will remain a few days longer. Brother Evans baptized three persons on the last sabbath in October, and I believe there are several more candidates for admission. Brother Morgan, at Haurah, speaks of two or three who appear under a concern of mind, and wish for baptism. He is in very good health, but his partner is very sickly, nor is she ever likely to be in good health. He appears very happy in his work, though he has had a good deal to try him. The intelligence from the country stations is on the whole favourable ; at several, additions by baptism have been recently reported.

Seven days afterwards, Mr. Thomas writes,

Mrs. G. Parsons has just arrived in Calcutta, preparatory to her embarking in the Owen Glendower, which is to sail, D. V., on the 11th December. I have not yet seen her, but believe she has somewhat improved by her trip down the river. Mr and Mrs. Moore have accompanied her from Monghyr. Mrs. Moore's ill health has obliged them to try the effect of a change ; what their intended movements may be I have not heard. A letter received a few days ago from Mr. John Parsons, mentions the return of himself and Mrs. Parsons to Monghyr, and states that Mrs. P's health has greatly improved, and that she is able to resume her wonted domestic duties. Mrs. Lawrence, he says, is still a great sufferer ; Mr. Lawrence is in pretty good health. Our mission circle in Calcutta is on the whole at present in the enjoyment of a good state of health, though much sickness prevails around, and many deaths are occurring. Oh that we may all be spared, and that a season of refreshing from the presence of the Lord may now be afforded !

Mr. Pearce writes from Luckyantipoor, Nov. 15, 1841 :

I came down to this place the day before yesterday, where, after an absence of four years, you may imagine the visits of the people and their numerous affairs have left me little leisure time. I think I mentioned in my note last month that the brethren in Calcutta had requested us to take charge of the Christian Institution in Entally, to which, after much deliberation, we consented. We found, on entering on this department of labour, forty-two boys on its foundation, and five young men students for the ministry or the education of youth. Within the first year ten of the scholars have left, in consequence of the inroads made on our village stations in the south by missionaries of the Propagation Society ; their parents or guardians having left us, the boys refused to remain any longer. We have now only two boys whose friends are not in our connexion ; as these have stood so long they may perhaps remain. The duties of the institution we have found very arduous, especially my dear wife, who has the whole burden of the domestic part of the school upon her. Her strength, I am most thankful to say, has greatly increased since she left England, and hence she has had strength equal to her day. My duties in the institution will be chiefly with the students, and the religious instruction of the lads of the school, superintending of course their general studies. I am sorry to say that I find the religious character of the school-boys low. Already I have had the painful necessity of excluding two of them from church fellowship for immorality of conduct. The students are, however, a pleasing exception ; their deportment is, for the most part, very gratifying, and in respect to some of them highly so. At present there are but three boys of the institution in the church. We need, indeed, the outpouring of the Spirit to awaken a better state of things in the seminary. Pray that our labours may be blessed to these young people. Sad has been the havoc made at our village stations by the missionaries of the Propagation Society. Invited by some disaffected persons who had been excluded from the church for evil conduct, they have placed teachers in our villages, and by bribes and promises they have drawn off not less than sixty families ; and in order to secure this



attachment, they are scattering money with a most liberal hand. In one village they make allowances to almost every house, amounting to more than 100 rupees monthly. To a poor Bengalee, who is proverbially attached to money, their conduct is a great temptation, and it is truly wonderful that so many of our people have withstood it : but I shall have the more confidence in them and labour among them with greater pleasure. My return has already been attended with a good effect : ten of our straying members have returned to us

with much desire and contrition. Much of the evil that has arisen was owing to the people being left, at my illness, without a superintendent. They were as sheep without a shepherd ; and the like will happen again unless we are better supplied with labourers for the future.

My health, I am thankful to say, is very good ; and I feel that I have done right in returning to India. God has not disappointed my hopes.

## AGRA.

Mr. T. Phillips writes, Oct. 17th :

I am happy to inform you that for some few months since I have commenced regularly preaching to the natives. Soon after my last letter I went to Muttra, where in company with Brij Lal, I distributed several Sanskrit books, and talked as well as I was able to the many pilgrims who had come to celebrate the birth of Krishna. The brahmans behaved very civilly, and were delighted with the Psalms in Sanskrit. About a month ago we moved into a house much nearer the city than our former one, in order that I might be near the scene of my labours. Since then, every morning and evening almost, we have visited the banks of the river, the city gates, the large town of Taj-ganj, or the opposite bank of the river. The best preaching place has been the river side, where almost all the temples are situated, and to which every morning crowds of bathers resort. There we can always secure an attentive congregation of fifty or sixty Hindus, who seldom oppose, unless amongst them there be a priest from an adjoining temple, who thinking his craft in danger will step forward as a champion to defend their ancient religion. A well directed sloke from Brij Lal, however, generally silences if not convinces the gainsayer. This is not invariably the case, for such is their strong and determined opposition, that I heard a man not acquainted with Sanskrit, stoutly deny the existence of a sloke which Ganpat had quoted, and by the admission of which he would have lost his argument. The better informed are never so rude as this, but will sometimes quote without end, either to show the extent of their knowledge, to overwhelm the preacher with a torrent of words, or to ward off the force of his arguments. To induce any, however, to listen, and much more to think and discuss, is a great point gained. We have twice lately experienced the reverse of this. Last evening we went into the heart of the city for the first time. We had previously heard from native and European preachers that the citizens were the very worst hearers, and we proved it so. When

we began, several rakish young men pushed through the crowd and began to assail and insult Brij Lal, for having become a Christian. He, notwithstanding much noise was purposely made, went on preaching at the pitch of his voice, until the crowd became so dense that I proposed going to some elevated spot. Upon moving, the whole multitude began to hoot and laugh at us in our progress. We reached however a rising ground, and to give my assistant some breathing time, I began to address the crowd, who heard very attentively till I had closed. Others then made other objections, and when Brij Lal began again, they almost drowned his voice by clamour. When we retired, they gave another yell, exulting as though they had driven us from the field. In this case there was the want of the hearing ear, and this morning we saw the want of the understanding heart. Having endeavoured to draw the attention of some shop-keepers from earthly to heavenly things, we could perceive by their answers that they were as ignorant as the passing cattle, for they knew not that they had a soul, and the only reason why they called Ram, Ram, and wrote his name on their walls, was because their neighbours did so. Surely this is darkness and the shadow of death, in which these people are sitting without care or desire to be enlightened. It is only the Being who moved on the stagnant waters of the abyss, giving impulse, light, and life, that can agitate and vivify this moral chaos.

We have however met with some encouragement. After preaching, several have walked a part of the way home with us, talking with great seriousness of eternal things. One man said that he would give up caste and become a Christian, and we had made arrangements for his living with us as an inquirer, when his heathen neighbours so violently opposed and jeered at the poor man, that his courage failed and he did not come. He, however, and some few others, are regular and attentive hearers.

## Extract of a letter from Mr. Williams, August 12th :

I am happy to say that the cause of our blessed Redeemer is progressing among us, as usual. One young man has been added to the church by baptism last month, and others I know are under serious religious impressions, and may shortly be expected to come forward and declare themselves on the Lord's side.

On the 2nd instant I went to a village called Rampur, accompanied by the missionaries of the local Society; the people seemed very glad to see us, gave us a place to sit down, and many heard the gospel attentively; some portions of the word of God and a few tracts were distributed, and the whole of the interesting service was concluded with prayer, in which many of the poor people appeared to join. On our leaving the place, we observed a group of females near a pool of water; on my asking what it meant, I was informed that they were making the necessary preparations for worshipping Mahadev at the mela next day. I said such proceedings were directly opposed to the word and command of the Most High; that idolaters could not inherit the kingdom of God; and that therefore they ought to abandon such wicked and unworthy practices, and adhere to the worship and service of the one living and true God, in the manner we had directed them. The reply was, We know that what

you say is true, and that your religion will increase, and all this false religion among us will be blotted out of existence, but you cannot expect this to take place immediately, but by degrees.

On the 3rd, I went to the mela at Goborka chauki. I took my stand under a large mango tree; a great crowd soon gathering round, I preached to them first, and was followed by three of the missionaries, after which an extensive distribution of scriptures and tracts took place; and lastly, a long controversy with some Muhammadans on the divinity and atonement of Christ. It ended well; our chief antagonist admitted the force of our arguments, and took a New Testament from me, promising to read it carefully. I attended three other melas last month in the vicinity of Agra. I cannot go any great distance on account of my other duties. I had a great desire to go to the grand mela at Muttra a few days ago, but circumstances would not permit; however I sent a good quantity of scriptures and tracts by brother Ganpat, to be distributed there. I regularly attend the Hat as usual, twice a week, and go out to some of the villages, but alas! it is but little that I can do among the heathen, my time being spent in English preaching and other pastoral duties in town.

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PATNA.

## Extract of a letter from Mr. Beddy, dated Patna, Nov. 15th, 1841 :—

My last letter stated that I was in some hopes that the Lord was about to give us two or three additions. I am now, I hope, thankful to be able to inform you of the full realization of my hopes. On last Sunday week, the 7th instant, I baptized the following persons :—my own daughter, twenty years of age, Mrs. Verboon, Mrs. D'Moy, and Mr. D'Moy; the former person about sixty years of age, and mother to Mrs. D'Moy; these three persons are what we call country-born, the mother is of Italian extraction; her son-in-law, Mr. D'Moy, is of French; they were all Roman Catholics, but some time ago their minds became impressed with some ceremonies in that corrupt church which induced them to think all was not right. This, with opportunities of hearing us expound the scriptures, and conversation with some of our brethren, together with reading the Testament, led, under the blessing of the Lord, to the happy result of turning them entirely away from popery; and searching the scriptures

led them also to believe in adult baptism, and reject the other. We are much pleased with the three. I have also the pleasure of stating that we have had a very cheering revival in our congregation on sabbath evenings to English service, and this circumstance has induced me to open a Thursday evening service in English, which has, all things being considered, been tolerably well attended. Our English congregation now generally exceeds sixty persons; formerly we had only twenty or twenty-five.

Mrs. G. Parsons, who will be on her passage homewards ere you receive this, will be able to mention some particulars relative to my station, which may be interesting, and which, coming from one who has been among us, and consequently possesses information from personal observance, will be the more gratifying. She spent some time with us, and comforted us much; and she has left us followed by the regrets of all.

## DACCA.

Extract of a letter from Mr. Robinson, dated August 5th:—

On the 10th ult. brother Leonard and I went to the chauk once more to distribute a few books. I looked at my old place, and wanted to preach, but the heat was so oppressive, and I felt so weak, that I durst not attempt it. Our native brethren however preached, and many books were put into circulation. There was a great cry for Bengali books; but we had only a few with us, as we are obliged to be economical. The Musulmans were remarkably civil. What this civility portends, I cannot tell; but the fact is undoubted.

One of them said, "The Armenian priest here wears a beard, and we suppose Jesus Christ wore a beard! why do not you wear one?" "It is," said I, "the custom in some countries to wear beards, in others they are not worn; neither a beard nor any particular kind of dress can recommend us to God; he looks at the heart, not at the outward appearance. As to the Armenian priest, he is not a guide to us; the Armenians believe and practise many things which we disapprove; the bible is our rule."

On Monday, Chand and I went to Farri-dabad, a village separated from Dacca by a small creek. The walk exhausted me; but a poor man kindly offered me a seat, and being a little rested, I was able to address the people when Chand had done. They heard as usual, and took books; but there was no appearance of any good impression.

On the following Friday, Chand and I went to the Iron Bridge, hoping to see the old man whom I have several times mentioned; but he had removed to a village several miles distant. He has a Testament and some other parts of scripture; but will he read them? I am sorry he is gone; we can now do no more for him. We got a good congregation, and after Chand had done speaking, I was able to speak at some length. The Lord had renewed my strength, nor has my former distressing weakness since returned. While Chand was speaking, a man endeavoured to interrupt him by making some foolish objections. I told him he talked like a child; that silenced him, and he walked off. Some objections must be answered, as a reply may be useful; but others must be considered unworthy of notice.

On sabbath morning, the 18th, we had a good congregation at the native chapel. Nothing is so pleasant to me as preaching in this place when the people are attentive. I had, on this day, more than usual liberty, and the native brethren were much interested in the subject, but I cannot say that any good was done among the heathen.

On Monday brother Leonard and I went to Urdu Bazar, where we gave away many

Hindustani books, and talked a little; but I was too weak to attempt a long address.

As we felt a great wish to see the large market mentioned in my last letter, we determined to visit it on Thursday, the 29th. We all went but Nonez, who remained at home in charge of the school. The distance by water, at this time of the year, is, I suppose, about eight miles. We were favoured with a fine day, a thing rather uncommon of late; had it been a stormy day, we should have been much endangered, for we had to cross a jhil, or lake, several miles in extent. We spent about four hours in the market, during three of which I was engaged in preaching and conversing. I occupied three different stations, two in company with Ramjiban, and one alone. The weather was hot; crowds gathered round, and we could not always command a little shade, so that I foresaw that I should suffer in consequence of the effort then made; but the opportunity was too good to be lost.

The attention of the poor people was quite animating; they were very eager for books, and we gratified them as far as we were able. There was a little cavilling, but not so much as to cause any serious disturbance. "How can I," said one, "worship a God whom I cannot see?" "You do not then regard things which are not the objects of sight!" "No! how can I, since I cannot see them?" "You cannot see your own mind, yet you know that you have a mind. How do you return home to-day?" "By water." "May not the wind then assist you, or may it not be strong enough to upset your boat?" "That is possible." "Then I see you regard a thing which is invisible; for though you cannot see the wind, you acknowledge that it is very powerful." The very same objection was urged in another place, when I was speaking against idolatry. It was argued that men cannot worship an invisible being. "That which they worship," it was said, "must be an object of sight." "But are not many invisible things realities, and worthy of as much regard as things that are seen? What now, if we take a cup of cold water, and put into it a quantity of clean salt. That salt, you know, will dissolve, become invisible, and the water will be as clear as before. Would you like to drink that water?" "No!" "Why not? It is clear and looks good." "True, but it will not taste well." "Then I see that you pay some regard to invisible things; and if so, why say that you cannot worship an invisible God?" This silenced the objectors on that point; but, said one—"If idolatry is sinful, why do the Company offer goats to Kali?" "I do not know that the Company offer goats to Kali; but if they do, they commit sin. What is the



Company but a number of men? And that which is sin in one man, is sin in another; what is wrong in you, is wrong in the Company." "Well, this is the Kali jug, and it may be, that all men will embrace your religion." No rancorous feelings were exhibited by any one; and many important truths were received with strong expressions of approbation. It was a most gratifying time; one of the most pleasant days that I have seen for months past. By preaching in this market, hundreds will hear the word, whose villages we may never be able to visit.

On Saturday, the 31st, being a fine evening, we all went to the chauk; and I once more ventured to ascend the cannon platform, and address the people. There was no want of hearers, nor were they inattentive. When I had done, Ramjiban addressed them, and made so long a speech that no time remained for Moses. Chand was in another part of the chauk, addressing the Musalmans in Hindustani. When we began to distribute books, a man said—"Sir, give me that book from which you have been reading." It was the gospel of John. I had read the passage, "God so loved the world," &c., and made it my text. I hope the poor man paid some attention to this important truth. The pressure of the people to obtain books was so great, that we were almost thrown down. The chauk, which was once thought the most unfavourable spot in Dacca for preaching, on account of the numbers of Musalmans who resort thither, has now become the best place in the city. We have a good pulpit, no small advantage in a crowd, and we can always get a congregation. So far things look well; but the great desideratum, conversions, are still wanting.

Bhawal was visited last month by Nonez and Ramjiban. They preached in the sabbath-day market, in which Chand and I

preached on the last sabbath of May. The people, they report, were very attentive, and many requested books. When our brethren left the market in the evening, many followed them to their boat to hear and obtain books. Not fewer than 200 of the poor catholics attend this market on the sabbath. Such is their regard for the sacred day of rest. This market is, as far as we know at present, the only place in which we can address these poor men in any numbers.

May not some of our good friends in England think it almost a profanation of the sabbath, to preach in a market on that day? Such a practice is, no doubt, very foreign to their ideas of keeping the sabbath. But as our Saviour associated with publicans and sinners, not because he approved their conduct, but that he might do them good; so we may appear in a market on the sabbath, not to purchase goods, but to make known the way of salvation to the multitudes there convened. I think I could feel pleasure in preaching in that market every sabbath of my life; but I would rather see the market on another day, and the people assembled on the sabbath for the express purpose of hearing the word of God. As matters now stand, markets are first-rate places for preaching, often better than chapels, for we are sure of a congregation. Paul seems to have been of our opinion, for he disputed in the market daily; and who can say he was not there on the sabbath?

Tears have for once been seen to flow. While Nonez was preaching one day in the native chapel, an old man was observed to weep. On being asked, by one of his brethren, why he wept; he replied, "What that young man said affected me very much." He inquired at what times the chapel was opened, but he has not been there since.

## CEYLON.

A letter has been received from Mr. Daniel, dated Colombo, Aug. 14, 1841. Being written on the anniversary of the day on which he first trod the shores of Ceylon, he naturally reverts to the trials which he has been called to endure in the eleven years of his residence, and then refers gratefully to the improvement which he has witnessed in the scene of his labours.

Though I have had frequent debility and occasional affliction, I can say, what I never could in my own land, that during the whole of the eleven years I have never been a single sabbath laid by from the important work of preaching the gospel; and though exposed to vertical sun and tropical rain, to dangers by night and by day, yet having obtained help from God I continue to this moment. While sensible of my many deficiencies before God, he has enabled me to preach his word steadily or occasionally in hundreds of places, and to thousands of souls. Nor has he suffered it to fall to the ground without effect. When I

arrived here we had only Hanwell and Colombo as our stations, and they were in the most deplorable state. We have now ten distinct stations with the villages around, in which its missionary preaches the gospel of the eternal Saviour; viz. 1, Colombo; 2, Hanwella; 3, Weilgana; 4, Byanville; 5, Kottigaha Watta; 6, Matelle; 7, Hadela; 8, Calany; 9, Kandy, with several stations around it; 10, Matura, just formed. I expect in a few weeks to commence another station near Mooroottoo, about fifteen miles from this place, on or near the road leading to Galle. When it is considered that around some of these stations

there are seven, ten, or twenty villages in which the word of life is preached by the resident missionary and the aid he can obtain from the members of his church, and that there are in these places about thirty-five schools containing 1,500 male or female children receiving the elements of a Christian education, you must be aware of the amount of labour expended, and the quantity of supervision which is requisite in order that the work may be successfully carried on. Beside having to watch over and visit the different stations in the southern division of our labours, there are about sixteen places where I have to preach the truth of the gospel.

I leave brother Harris to detail his labours and those of his assistants in the Kandyan provinces, and shall now review the state of things in the maritime district since I returned to Colombo. I have met with several things to try me during the six months I have been located here, particularly in the little regard some of the members have paid to religious ordinances, of whom we have been obliged to exclude several for their non-attendance. But on the whole things wear an encouraging aspect. I have divided the Hanwella station into two, leaving Hanwella and its neighbouring villages to Carlis, and allotting Weilgana, where we have twenty-two members, to one of our members who has preached there in times past, and will enter more steadily on his labours to-morrow. At Hanwella, since I left it, great opposition has been made to our proceedings, and insidious writings in favour of Buddhism and adverse to Christianity have been circulated. This for a time wore a frowning aspect, and shook the minds of some who were inquiring about religion; but by the steps taken to oppose these artful proceedings, a spirit of inquiry has begun to be

awakened, which will, I hope, issue in the divine glory. I expect at the Weilgana station ten or twelve natives will be baptized and added to the church in a few weeks. At Kottigaha Watta six persons have been baptized, and others I expect will soon follow them. They are proceeding with a place of worship. I have succeeded in obtaining, either as promised or paid, about £98 for it. I may want £10 more. I do not think we can raise that additional sum here.

At Hadela station six persons have been baptized since my return here. There are now about thirty members. During the same period twenty-six have been baptized and added to the church at Byanville; and twenty-one persons, viz. seventeen natives and four burghers have, after receiving baptism, been added to the church at Colombo. Kalany is a station which wears a discouraging aspect; though it is regularly supplied on Lord's days and other occasions, no good seems to be producing. We have only five members there. Oh that the Lord may appear and pour out his Spirit on the members and the people around! To meet the demands for active exertion in the forming of the two new stations at Weilgana and Mooroottoo, I have agreed to take two of the members of the church at Kottigaha Watta into the service of the mission. They have for some time been engaged occasionally in preaching the word, and appear to have gifts adapted to benefit their countrymen. Our native missionary at that station, who is a very gifted man, will for a time be able to aid them in their studies for the work. I am aware it will in some measure increase the expenditure, but I cannot resist the openings which appear to call for aid in those places. The additional charge to the mission will not be very great.

A letter from Mr. Harris, dated Kandy, Ceylon, Nov. 11, 1841, contains the following passage:—

My time is greatly taken up in studious occupations and in preparing different works in English and Singalese, for the press. I preach regularly twice on the Lord's day, and on an average three times a week, besides visiting out-stations; the difficulty of forming which on new ground has been felt, and their spiritual demands daily becoming more urgent, render restraint, in reference to money matters, almost intolerable. Mr. Dawson is so engaged with the press that he preaches only on Sundays; generally he does this twice, once in Kandy, once in a neighbouring village. Our success cannot be accurately conveyed to you, inasmuch as it consists now greatly in giving the population at large correct ideas of what Christianity really is, a primary work for enlightened missionaries in the East, and impossible of attainment without zealous and able controversy. Continually we receive fresh evidences of the

success of this mode of operation. One after another is expressing verbally and by letter the revolution of their sentiments concerning the established religion and infant baptism, a sure presage of the ultimate triumphs of truth in this island. The formalism of Christianity is the monster of terror to the benevolent Christian. Here it has luxuriated and become wanton, and mainly because of the unnatural and unholy connexion between "church and state." If you wish to be more certainly convinced of the anti-scriptural, anti-benevolent nature of church establishments, you must take up your abode in some of the colonies of England. The sphere of observation is more contracted, and therefore minute examination easy, although heart-rending. I have baptized about sixteen since I reported the visit to Matura. Others I have waiting to receive this rite at the opening of the new chapel.

## WEST INDIES.

## JAMAICA.

## WALDENSIA.

In a letter dated Nov. 2, 1841, Mr. I. E. Henderson says:—

My dear partner as well as myself has suffered severely, and been brought to the very border of the eternal world, but through the mercy of our God we are now fast recovering, and I trust both will soon be able to attend as usual to our arduous, but delightful duties.

## OLD HARBOUR.

In a letter dated Old Harbour, Nov. 15, 1841, Mr. Taylor says:—

I am sorry to say that both Mrs. Taylor and myself have had fever attacks. Through mercy we are better, but change of air is requisite.

## LUCEA.

From Gurney's Mount, Mr. Woolley writes as follows, Nov. 16, 1841:

My dear brother Francies is, I am grieved to say, very ill at Montego Bay; I believe he is now out of danger. I attribute his illness to anxiety in building the chapel, especially as it respects the monetary part of the business, and to his exertions in preaching at his stations, though exposed to the dreadful weather which the leeward parts of the island have experienced for nearly five or six months. I am going to Lucea, if God suffer it, to preach for him, and to meet his various classes of inquirers, candidates for baptism, &c.

## MANDEVILLE.

Mr. Williams, in a letter dated Dec. 1841, says:—

I am at present very busily employed in examining a number of persons whom I expect to baptize at Vale Lionel, on Christmas-day. I also expect to have a baptism at Victoria township, on New Year's-day. I am not yet in good health: I am better. I trust the Lord will perfectly restore me and establish my health for my arduous work. It is God's work, and I am willing to spend and be spent in its advancement in this delightful country. I am happy to say Mrs. W. has been quite well for some time.

## PORT MARIA.

Mr. Day writes from Port Maria, Dec. 7th, 1841, as follows:

I beg to forward to you the annexed resolutions, which were unanimously passed at a public meeting held in Oracabessa Chapel on Saturday the 4th inst. If you think the publication of them may have a good effect in silencing the tongues of gainsayers, by exhibiting the sentiments of our people towards the society at home, and their agents who labour amongst them here, you are not only at liberty to make such a use of them, but we shall feel obliged by your doing so.

1. That this church and congregation are thankful to God for having sent to this neighbourhood the gospel of Jesus Christ, by which they have been taught the way of salvation, and to live soberly, righteously, and godly in

the present world. That they desire also to record their thanks to the managers and officers of the Baptist Missionary Society for the deep and benevolent interest which for many years they have taken in their welfare, and for the appropriation of the funds of the society to supply them with the means and ordinances of religion.

2. That while this meeting rejoices in the extended operations of the parent society, and in the success which has attended them, it heartily sympathizes with the society in its present pecuniary difficulties; and deeply deplores the fact, that Christian liberality is not proportionate to the wants of the society.

3. That while the members of this church



desire to maintain the same friendly relations to the Baptist Missionary Society which they have hitherto enjoyed, it is their determination to be no longer burdensome to its funds, but to enjoy the privilege, and perform the pleasing duty, of voluntarily supporting the religion in which they have been instructed, and to which they owe their present happiness and their future hopes.

4. That this meeting contemplates with deep interest the efforts now making by the Baptist Missionary Society to spread the knowledge of salvation through all the earth, especially in Africa, and pledges itself, both by its prayers and contributions, to co-operate with them in their work of faith and labour of love.

The above resolutions were severally moved and seconded by the members of the church, and the speeches they made were characterized by a deep feeling of gratitude to God, love to the society, and a desire to see pure and undefiled religion universally known.

Immediately after the meeting we proceeded to an elevated spot on the mission premises, which I had previously chosen as the site of a dwelling-house, when I laid the foundation-stone of a new house to be erected by the voluntary contributions of the people, and to be the residence of the minister of the station; a liberal collection in aid of building the house was then made, and the services of this interesting day concluded.

It will afford you pleasure to be informed that after waiting more than three years, and suffering much inconvenience and disappointment in endeavouring to obtain a few acres of land in the neighbourhood of Bagnals' Vale, I have succeeded in obtaining the promise of as much as I require for this purpose, in a very convenient situation. I hope soon to get possession of it, and the people are only waiting to know what they are to do in order to get a temporary place of worship erected, and then they will immediately begin.

## BAHAMAS.

After experiencing many difficulties, and passing through many dangers, Mr. and Mrs. Littlewood have at length reached their destination. Mr. Littlewood gives the following account of their voyage from New Providence to Turk's Island:—

We left Nassau on the 16th of October, with a prospect of a short and comfortable passage, but it is very certain that we are ignorant as to the future; the path marked out for us to tread in is wisely hid from our sight. I am increasingly satisfied that every thing or trial which I have been called to experience has been an act of mercy, and God has done it in love.

Our voyage from Nassau to Turk's Island was very trying. We were nearly five weeks sailing about four hundred miles; several times the wind blew a heavy gale, and the sea presented a formidable appearance, too dreadful for any to make light of it; twice we carried away the greater part of our rigging, and each time had to put back twenty or thirty miles for shelter.

We put in at Great Harb'our, Long Island, but did not expect to stay long. After we arrived the weather became exceedingly boisterous, and so it continued for more than a week, which rendered it quite impossible for us to put to sea; besides this, the captain and three of the men caught the fever, and were very bad. At one time the captain thought he should never leave his bed again, and there not being a man able to take the vessel on to Grand Kay, we expected that he would have sent her back to Nassau again. Our detention here for fifteen days was exceedingly

trying to our patience. During my stay I did what I could in preaching and visiting the people, who were highly delighted, and entreated me to visit them frequently.

Could a missionary be stationed at Rum Kay, this island and many others might be visited, whilst at present they must be much neglected. On our way we fell in with many vessels in the greatest distress, some wrecked, others sprung a leak, many carried their anchors away, and some that were destined to the same port we were, have not been heard of since, so that, although we have been placed in the greatest dangers, yet we were not alone; others had to endure the same trials. Oh how many mercies have we had granted us, for which we desire to be thankful.

The Lord hath apparently dealt severely with us; the dangers and fatigue of a missionary's life have already been realized to some extent; the beginning of my course has been rough; what the remaining part will be is unknown, neither am I anxious about it. I desire to submit myself to God, and learn to be patient in the hour of tribulation.

There is a reason for every action performed by our gracious Parent. May every event be sanctified, that I may be better prepared for the work before me.

## HOME PROCEEDINGS.

## NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of next month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

## LETTERS RECEIVED FROM MISSIONARIES, &amp;c.

EAST INDIES.—Calcutta, J. Thomas, 13 and 20 October.

CEYLON.—Colombo, E. Daniel, 15 December.—Kandy, J. Harris, 11 Nov.; C. C. Dawson, 11 Nov.

Dec. 1841.—Spanish Town, J. M. Phillippo, 18 Nov.—Mandeville, J. Williams, — Nov.—Old Harbour, H. J. Taylor, 16 Nov.—Falmouth, W. Knibb, 13 Nov., 10 Dec.—Stewart Town, B. B. Dexter, — Nov.—St. Ann's Bay, T. F. Abbott, 12 Nov.—Ocho Rios, B. Millard, 10 Dec.—Bethsalem, J. May, 28 Oct.

## WEST INDIES.

JAMAICA.—Port Maria, D. Day, 7

WESTERN AFRICA.—Fernando Po, Dr. Prince, 6 Oct. 1841.

## ACKNOWLEDGMENTS.

The thanks of the committee are presented to Rev. Mr. Rust and friends, of Colchester, for two boxes of useful articles and magazines for Jamaica schools; to Mrs. Jones, of Clifton, for a box of useful and fancy articles for Rev. J. Williams, of Mandeville, Jamaica; to a clergyman's lady for a box of fancy articles through Rev. J. B. Walcot, of Luggershall; to Mrs. Mills for 5 vols. of Periodical Accounts; and to friends at Blackwater for a box of useful articles for Rev. W. Knibb. A case has also been received for Rev. J. M. Phillippo, and a case from St. Albans for Rev. J. Harris.

## SALE OF THE HERALD.

*The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the exertions of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society. The use of the Herald in Sunday Schools as a Reward Book is suggested as a desirable mode of promoting the object, and increasing the interest of the children in missionary operations.*

## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of December, 1841.*

Annual Subscriptions.			HAMPSHIRE.			£ s. d.			Philip's Norton .....			£ s. d.		
	£	s. d.												
Taylor, W. Esq. ....	1	1	0	Beaulieu .....	13	17	0	Trowbridge .....	79	13	6			
Thornton, Mrs. ....	1	0	0	Do. Sunday School ..	0	7	0	Westbury Leigh .....	11	5	9			
				Blackfield Common ....	1	0	0	Westbury .....	5	8	11			
				Lymington .....	30	3	10	Wootton Bassett—						
				Portsea, &c. on account ..	80	0	0	Mr. Mackniss .....	1	0	0			
Donations.			HERTFORDSHIRE.						WORCESTERSHIRE.					
Dunt, Mr. ....	5	0	0	Royston—				Worcestershire Auxiliary—						
Female Anti-Slavery Society, by Jos. Sturge, Esq., for Jamaica Schools .....	5	0	0	W. W. Nash, Esq. ..	10	0	0	Atch Lench .....	2	10	0			
Gladding, Mr. ....	1	0	0					Alcester .....	6	10	0			
Howard Luke, Esq. additional .....	30	0	0	KENT.				Bromsgrove .....	14	18	1			
Mr. E. ....	3	0	0	Sheerness—				Blockley .....	18	2	6			
Rouse, Miss .....	1	0	0	Mr. W. Blessley ....	2	0	0	Camden and Paxford ..	4	17	9			
Do. for Africa .....	1	0	0	Do. annual subscription .....	2	0	0	Cheltenham .....	62	5	0			
Sturge, Joseph, Esq. for Africa ..	100	0	0	Miss Pine .....	0	10	0	Cubberley .....	3	0	0			
For Missionary to Annotta Bay, collected by Mr. Tinson .....	37	2	6	LANCASHIRE.				Coleford .....	42	12	7			
LONDON AUXILIARIES.			Liverpool, on account ..	100	0	0		Evesham, 1st Church ..	8	5	2			
Devonshire Square, on account .....	40	8	8	LEICESTERSHIRE.				Diito, 2nd Church ..	38	10	1			
Walworth, Rev. G. Clayton's, one-third .....	30	0	0	Market Harborough—				Gloucester .....	25	8	6			
				Mr. Tollers .....	2	0	0	Hereford .....	6	13	0			
BERKSHIRE.			MONMOUTHSHIRE.					Kidderminster .....	8	8	7			
Farringdon .....	15	2		A Monmouthshire Friend, for Africa .....	1	0	0	Leominster .....	10	0	0			
Kingston Lisle .....	6	2	4	Monmouth .....	2	0	0	Stratford on-Avon ....	8	5	3			
BUCKINGHAMSHIRE.			NORTHAMPTONSHIRE.					Tewkesbury .....	80	0	6			
Colnbrook .....	5	0	0	Braybrook .....	0	15	2	Upton .....	8	10	0			
Haddenham .....	14	17	6	Kettering .....	10	0	0	Westmancoate .....	4	17	6			
Marlow .....	1	14	6	SOMERSETSHIRE.				Winchcomb .....	8	2	6			
Olney Friends, per Jos. Sturge, Esq. for Jamaica Schools .....	5	0	0	Bristol—				Worcester .....	43	11	9			
Wycombe .....	44	11	3	Pithay Church .....	1	0	0	YORKSHIRE.						
CAMBRIDGESHIRE.			R. Leonard, Esq. ....	50	0	0		West Riding Auxiliary	175	8	2			
Chrishall Grange—			Minehead, for Africa ..	2	10	0		Do. for Africa .....	5	4	10			
Mrs. Ellis .....	2	2	0	SUSSEX.				Do. for Savanna la Mar ..	57	12	0			
Stretham .....	10	10	10	Hastings .....	20	13	11							
Triplow, by Miss Foster ..	0	19	5	Do. Sunday-school ..	1	12	9	NORTH WALES.						
				Sussex Auxiliary, balance ..	24	10	0	Bangor .....	5	0	0			
DERBYSHIRE.				WILTSHIRE.				SOUTH WALES.						
Derby .....	22	14	8	Wilts and East Somerset Auxiliary—				Carmarthenshire .....	81	17	6			
DURHAM.			Beckington .....	9	1	0		Lantwit Major .....	2	10	0			
Durham—			Bradford .....	26	7	10		Llangollen Friends, by Rev. T. R. Jones .....	11	8	5			
Rev. J. Ebdon ... (T) ..	1	0	0	Chippenham .....	7	19	4	Swansea—						
ESSEX.			Corsham .....	13	0	0		D. Walters, Esq. ....	5	0	0			
Rayleigh, for Missionary to Annotta Bay ..	5	0	0	Devizes .....	61	1	0							
				Downton .....	16	0	0	SCOTLAND.						
				S. Whitechurch, Esq. ..	10	0	0	Greenock .....	2	3	6			
				Laverton .....	5	10	9	Montrose, Missionary Association .... F. E.	2	0	0			
				Melksham .....	90	0	0	Diito Sunday School Teachers ... F. E.	1	0	0			
				Penknapp .....	12	12	5	Stewartfield .....	2	10	0			
								Tough—						
								Dr. Walker .....	1	0	0			
								FOREIGN.						
								Old Harbour, Jamaica, for Africa .....	70	0	0			

## ERRATUM.

In the contributions from Watford, in the last annual report, for “redemption,” read for “education” of an African child by Miss Galer.



# IRISH CHRONICLE.

FEBRUARY, 1842.

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WE intend in this monthly paper, to occasionally insert articles on the religious wants of Ireland generally, and the attempts made to meet them, and we invite communications accordingly. Our persuasion is, that though Ireland is near us, and its people mingle—especially in large towns—with our own, but little is known of its condition, and still less hope cherished that its darkness and superstition are likely to yield in any considerable degree to the light and power of the gospel.

The faithful and very wide preaching of the gospel, with especial reference to the condition of Ireland, has not yet been tried.

We cannot judge what the success of this labour would be, except from what has been realized in other lands, and where has it ever failed?

Our friend Trestrail favours us with a few observations, which may be regarded as introductory to our design, and to his letter we solicit attention.

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*Cork, Dec. 12, 1841.*

MY DEAR BROTHER,—To any one acquainted with the state of Ireland, it is very evident that there exists, at this moment, a pressing want of ministers of the truth. It is useless to expect any great advantage from the ministers of the established church. Their peculiar position, the restraints which the system imposes on them, disqualify them for being missionaries. Roman Catholics will not attend the ordinary preaching of the gospel, in protestant places of worship. The Wesleyans are active, and possess many facilities for diffusing the truth. But unhappily they are, almost to a man, inveterately hostile to the extension of political equality to the Romanists. The Presbyterians are a semi-ecclesiastical endowed sect, and in the synod of Munster, the majority of their ministers are unitarians. The independents and baptists occupy important stations; but they are few in number, and ministers who have the oversight of churches can scarcely devote much of their time in missionary excursions to a distance. We want, therefore, missionaries assigned to particular districts—men of enlarged and liberal views—well instructed in the doctrines and practices of Romanism; who can preach in the open air, and discuss the debateable points of the great controversy with ability and Christian temper. The Irish Congregational Union has acted on this plan, to a small extent, and with considerable success. Let such a system of operations be extensively carried on, and great good would be the result. The evangelization of Ireland can only be entrusted, with any reasonable hope of success, to nonconformists.

The Roman Catholics will come to hear lectures of a controversial nature. They will listen to open air preaching. We want agents able to do this work; send them, and they will have as much as they can do.

Look at this county. Besides a pastor for each of the congregational churches in this city, at Mallow, and Youghall, and a missionary in connexion with the Irish Union, the nonconformists have no agency besides. We have nearly a million of souls in it. There is, therefore, not the smallest approach to any proportion between want and supply. Will our friends in England much longer permit this state of things to last? I earnestly entreat those who can do so, to read a letter in the Patriot, of the 10th instant, from my friend, the Rev. J. Godkin. No man better knows the state of Ireland than he; no one can afford such extensive and satisfactory evidence of the facilities of getting at the masses of the people, and the best means of doing so. What are our churches doing in comparison with the wants of Ireland? It is unreasonable to expect much from such limited efforts. And yet some persons ask, "What are you doing?" as if they were putting the means of doing into our hands! It is impossible to exaggerate, by any language, the need which exists for faithful ministers of Jesus. "If there be no vision, the people perish." That is, to a large extent, the state of things here. Oh, then, press this matter on our friends at home. *The harvest is great, but the labourers are few.* What is to be done? Are we to be content to suffer things to remain as they are? No. For our divine Master bids us *pray the Lord of the harvest to send more labourers into it.* But while we ask Him to

raise up, qualify, and incline, fit men to go, let those who pray remember that it is mockery to pray for the men, unless they determine to provide the means of sending them, and supporting them when in the field.

I am, my dear Brother,  
Yours very truly,  
FRED. TRESTRAIL.

A meeting of the Southern Baptist Association has recently been held, of which the SECRETARY communicates the following report to Mr. GREEN:—

Waterford, Dec. 14, 1841.

In the prospect of brother Thomas having his meeting-house at Limerick ready for occupation, you will recollect it was resolved at Ferbane, that our next quarterly meeting should be held in that city, when we might render our united services at its opening.

Some little delay occurred, but at length the 16th of November was fixed upon for that purpose. On the previous evening, a meeting for prayer was held, and the divine blessing fervently implored to rest on this increased effort to diffuse the knowledge of Christ in that interesting and populous city.

On Tuesday, the opening sermons, as previously arranged, were preached by the brethren Trestrail and Hardcastle. It proved to be the day for the election of the new corporation, and many were therefore busily engaged, who might have been expected to attend; but the congregations were, on the whole, encouraging. In the evening, the place was very respectably filled, and the collection indicated the interest which had been felt in the services and the cause they were intended to promote. The brethren Bates, Sharman, J. and W. Hamilton, Berry, M'Carthy, Mullarky, and Thomas, respectively took part in the services of the day.

The piece of ground which brother Thomas has obtained appears to us peculiarly eligible in situation, and if his generous device could be accomplished, of obtaining the purchase-money for the whole, it would be a most valuable acquisition for the society. The alterations made in the building, by which a meeting-house and small dwelling-house have been obtained, have been so accomplished, as to combine neatness, comfort, and economy; and we sincerely hope our dear brother may meet with much encouragement in his appeals to Christian benevolence, in collecting the comparatively small sum expended on it, and in any further attempt to reduce the rental to which the premises are subject. I cannot refrain from repeating the expression of my opinion, that the friends of Ireland *must* direct their attention to the providing suitable places of worship in this country, if they are to realize the *permanent* fruit of their labours,

whether it be by a revision of the rule\* which prevents the society from so expending its funds, or by separate contributions for this purpose:—*something must be done.*

What could be expected in Limerick, without a place of worship? The case of Conlig is one of great interest too, which I trust our diligent brother Mulhern will keep before the eyes of the friends of the Redeemer, until his own are gladdened by the sight of an edifice, within which may be realized much of the presence and blessing of the Saviour; similar circumstances at Coleraine have evidently demanded an effort, not only as a dictate of prudence and good policy, but as of imperative duty. It is a question deserving some consideration, whether it be not even better to have fewer stations, vigorously supported, than a greater number, necessarily left to struggle with accumulated difficulties.

The whole of Wednesday was occupied in deliberation, the result of which you have received in our minutes of proceedings. In the evening, our public religious services were resumed, and the brethren John Hamilton, Bates, and M'Carthy, delivered very serious addresses on the duty and encouragement of Christians to seek the conversion of sinners,—the duty of sinners to turn unto God, and the final condition of the impenitent. There can be no doubt but our congregation would have been overflowing but for the unusual severity of the weather—a heavy snow falling incessantly throughout the day. Under all circumstances, the attendance was very encouraging, and we hope beneficial.

On Thursday evening, the services were resumed, and the brethren Berry, W. Hamilton, and Mullarky addressed Christian professors in the language of warning, instruction, and encouragement. After which we separated with increased experience, that our quarterly meetings are eminently adapted for our own refreshment, and the promotion of the Saviour's cause.

The brethren desire unitedly to express their very grateful acknowledgments, for the kind presents of clothing for the poor, which brother Trestrail brought to Limerick for distribution. May the unknown but generous donors abound in the evidences and the enjoyments of pure and undefiled religion.

In May, I hope to receive the brethren here, and am encouraging faith and hope in the prospect. On the last occasion, when a few brethren kindly assembled with us to conduct special services, the result was at least one instance of genuine conversion, as we trust; why may not the blessing be greatly multiplied?

I am, yours affectionately,  
C. HARDCASTLE.

\* Our brother is not quite right in supposing the society has a rule on this subject. Its necessities have operated perhaps as a rule would have done.  
—S. G.

Mr. ECCLES writes under date Coleraine, Nov. 12, 1841.

I may mention, that, in addition to my other stations, I now preach regularly once a fortnight on the Sabbath evening, in the Town Hall. This, at first, I dared not attempt. A considerable number of the brethren reside in the country, and, of course, could not be present at the late hour, when, being obliged to give place to more popular sects, the hall could be obtained by us. It was feared that the paucity of our numbers, exposed to view in such a large place, would injure rather than advance our cause. The trial, however, has been made, and the event has more than justified our most sanguine expectations. Twice have I now lifted up my voice in that place, to declare the glorious gospel of the blessed God; and, on each occasion, to a numerous and respectable audience. My people had exerted themselves nobly to secure a congregation; and the result has been, in our circumstances, very pleasing. The Lord, too, has given us "a token for good," by impressions already produced. This door, so providentially opened, from the aspect which affairs wear *at present*, promises more than any other circumstance connected with our labours, to ensure ultimate success. The country people had often heard us gladly; but, by stubborn facts, the painful conviction was continually forced upon us, that even numerous triumphs in this way would tell but feebly upon the cause itself. It was but capturing a number of widely-separated fortresses, which we could not sufficiently garrison, and which, accordingly, we must successively abandon to the enemy, who had all the advantage of contending with us in his own country. Sound reason recommended the occupying of one position, in full force, from which we could brave hostility, and command the surrounding territory. The necessity, therefore, of concentrating our operations upon the town itself appeared unquestionable. How to do this in a manner sufficiently free from menace, and yet effectual, was the difficulty,—one which, notwithstanding, through the good hand of God upon us, is now surmounted. The prospect is *now*, accordingly, very encouraging; but the influence of the spiritual guides of those who hear the word joyfully, is still sufficient to inspire caution in our calculations respecting the future. The coincidence of this opening with the erection of our chapel, is certainly, however, very auspicious. Let us thank God, and take courage. Let us trust, and not be afraid. He, under whom we act, has all hearts in his hand, and can turn them as the rivers of water. His smile is prosperity to his friends. Our extremity is his opportunity. Babies and sucklings he can make successful warriors. The glory and the victory are his. Already has he spoiled principalities and powers, and led

captivity captive. Even now he occupies in triumph his throne in the highest heaven, on which the meanest of his victorious followers shall, in due time, be privileged to sit, and from which he proclaims, with sovereign authority, "Be ye faithful unto death, and I will give you a crown of life." Oh let us not be afraid of conquered foes, encouraged by such a promise, and under the direction of such a leader.

"Fight, the battle has been won;  
Still the prize is glorious:  
Shout, you yet shall share the throne  
Of him that conquered all alone,  
Suffering, yet victorious."

Mr. TRESTRAIL also writes under date Cork, Dec. 16, 1841, to Mr. GREEN:—

MY DEAR BROTHER,—I am happy to state that our prospects at the present time are somewhat encouraging. We have had some additions lately, which have strengthened the interest very much. When I came here there were eleven members in the church; now there are twenty-three, though we have lost two by death, and four by removals, besides four Christian friends who now *regularly* sit down at the Lord's table. The congregation has increased equally. It was not more than twenty or twenty-five at first, and it is often in the morning more than seventy. These are small figures, but the state of the cause, the state of the country, must be considered. We have a prospect of two or three for baptism.

Mr. McClure attends to his duties regularly. He has had good access to the Catholics. Some few have come to hear him at the Bethel, and at the room at Ballintemple. Two, sometimes three, Roman Catholics, are present at our services in the chapel, who have been brought mainly by him under the sound of the truth. The school at Black-rock, under his care, continues to increase, and the congregation continues steady. His visits continue to average about thirty-six per week.

A young gentleman from Mayo was here on his wedding tour a few weeks ago. Passing our chapel he walked in, and asked what chapel this was? "Baptist," said a friend. "Baptist. Do they dip people here?" "They do." "Extraordinary," said he; "I never heard of such persons, but suspected, from my reading with my pupils the Greek New Testament, that there must have been such people formerly." This led to much conversation on other points, then, and afterwards at tea at a friend's, where the doctrines, discipline, and constitution of our churches, were explained to him. He came to the evening sermon, and my exposition in Acts turned upon the subjects which had been conversed about. I observed this stranger, who paid remarkable attention. He was introduced to me afterwards, and stayed until my return from Limerick, to see me.



I found that he knew nothing of the Protestants, except what he had from the minister of his parish, and had been puzzled to see the pattern of the state church in the New Testament, and had thought much on the matter, but had no one to guide him. He was delighted beyond measure to hear what I had to say, and that such large bodies existed in England, who were carrying out these principles. Such is the power of the state church in this country to diffuse truth. I hope this gentleman was a sincere inquirer. He has written to some of our friends since his return, and I expect to hear from him shortly.

I am, dear brother,

Yours truly,

FRED. TRESTRAIL.

A READER says in a letter of Oct. 1 :—

Though providence at present has placed my lot in a county where the Irish language is not much spoken, I find a desire, among some of the people, to learn, so that I consider if I had Irish primers and portions of the gospel by St. John, I could form an Irish class.

There is a young gentleman in R—, Mr. H—, who comes here every morning at 7 o'clock, to learn the Irish language; his proficiency for the last month is surprising; he has read over the lessons in the Irish primer, and also can read and translate the six first chapters of John's gospel. If you have any Irish primers or portions, I would feel much obliged by receiving some from you. An Irish class might, through the blessing of God, be a means of directing the attention of many Roman Catholics to the reading of the scriptures.

ROBERT BEATY writes :—

Since the date of my last letter to you, I have been diligently endeavouring to bring the light of the knowledge of the gospel of Jesus to the minds of many who were sitting in the region and shadow of death.

Some time ago, I visited a lonely cabin on the side of a mountain near L—. I read here several portions of the word of life, pointing out to the people their depraved state by nature, and the only way of deliverance through the merits of a crucified Redeemer. I also read part of a tract, and then gave it to a girl who I perceived could read it; they seemed to consider this, in connexion with the pains I had taken in telling them the way of a sinner's acceptance with God, as a great mark of friendship, and were extremely thankful, and indeed I was thankful to the

Lord for giving me entrance in a place where I supposed the glad tidings had never before been heard. On the 19th instant, I called here again, and found some other persons present, besides the members of the family. They talked with me freely on the important matters of salvation; I answered their objections by referring to the word of God. They seemed to receive instruction, and were extremely thankful. When leaving them, I gave a tract, praying that the Lord would follow his word with his blessing.

A Roman Catholic named B—, with his family, attends our prayer meeting at D—. They are very attentive hearers. I have also observed that they bring in their friends and neighbours. The wife can read, but B— cannot. She applied to me for a Bible; I have given her one, and some tracts. Some time ago she asked a tract for a friend, living at a distance.—I then gave two. At our next meeting I was told that her friend thought very highly of the tracts; I then gave two more. Thus, I trust the leaven of the word is spreading on the right hand and on the left; and in many cases without much observation.

A READER recently writes :—

Is it not cheering to think that Roman Catholics have the courage to listen to the gospel both read and preached, notwithstanding the fulminations of their leaders? It has been my privilege this month to address the words of eternal life to many of them in public assemblies, and I can say that they appeared a vast deal more attentive and concerned than their Protestant neighbours. In a neighbouring village, after I had been for nearly an hour explaining the way of salvation, to a house full of men and women, and inviting them to come to the Saviour, that they might be eternally happy, a Roman Catholic besought me to remain a while longer with them, that I might solve some questions, and tell them more about the Saviour.

In taking the general inspection of the schools in this district, I felt greatly delighted with the children's attainments, not only in literary, but also in spiritual knowledge. I do most confidently hope that those who are thus instructed in our society's schools, will hereafter serve as lights to dispel the long-continued darkness of Ireland.

I have visited a good many families in various parts of the country, and have been gladly received. In many places, in addition to the reading of the scriptures, I have read some religious tracts, which excited great attention in the minds of the people.

In all my excursions I find that the harvest is truly plenteous, but that the labourers are few. May the Lord very soon send forth more labourers into his harvest!

## Another Reader :—

Last week I visited a cabin where I had given a bible and some tracts, and was told that the priest came into the cabin, and seeing the bible lie on the window, he took it up, and asked who in the family read that book. The mistress replied, Every one in the family who can read ; and indeed, Sir, said she, I think they are the better for reading it ; it keeps them from doing harm, and they get good advice in it. Indeed, said the priest, while they are reading that book, they will do no harm ; he then called a little girl to him, and heard her read a chapter.

I lately visited T—, a place where I had not been before, and found in a tradesman's house ten persons present, some at work, and some waiting to get work done. In course of conversation I introduced the scriptures, and only one in the ten seemed to know any thing of the word of God. This man had read the Old and New Testament, but was in much need of instruction ; he talked of repentance, of confessing to a priest, getting absolution, and falling into sin again. I told him that true repentance comes from God,—that it is written “Jesus is exalted a prince and a Saviour, to give repentance and remission of sins,”—that when he gives repentance he changes the heart from the love of sin to the love of holiness. He then told me that he heard the priest say that if a man die in twenty-four hours after committing a gross sin his soul is lost ; the man said that he often thought of this, and asked my opinion. I told him that all are sinners, and in a state of condemnation, but that all are invited to come to the Saviour, that they may be saved, and that if we die in our natural state without faith in Jesus Christ, we cannot be saved, for there is no other name under heaven, given among men, whereby we must be saved. All present seemed serious, and heard with atten-

tion ; and here I enjoyed an opportunity of stating the gospel, and none seemed offended.

Mr. BATES, of date, Ballina, Nov. 21, 1841, writes :—

A short time ago, brother Mullarky lost his wife rather suddenly, as she was removed after a few hours' affliction. I went up to his house one evening, about eight o'clock, and found it full of persons, nearly all of whom were Roman Catholics. After some little conversation, I read the scriptures, and gave them rather a long discourse, suitable to the solemn occasion, in as plain a manner as I possibly could. Occasions of this sort are of very great importance, as there are always many Roman Catholics to hear, and they generally hear with the greatest attention. I spoke of the evil of sin, the guilt and helplessness of the sinner, the solemnities of death, and the way of salvation, according to the ability that God has given me. I think that there were many Roman Catholics there that night, that very seldom, if ever they did at all, hear the gospel before ; and perhaps they may never hear it again. May the Lord bless his word, and make it effectual in their conversion, that they may be saved and have everlasting life.

The schools are well attended ; indeed some of them are more enlarged than ever. In this department of labour I trust that the Lord will smile upon our labours, and bring many of the rising population unto a saving knowledge of himself.

The package of articles for the children, which you were kind enough to send by sea to Sligo, has been safely received. I thank our English friends for their kindness, and only wish that they could see the smiling faces that the children manifest when they receive them.

## CONTRIBUTIONS.

UP TO THE END OF DECEMBER, 1841.

Collected by the Rev. G. Francies.

	£	s.	d.
Stratford-on-Avon—			
Rev. John Edwards .....	10	0	
Rev. J. K. Foster (Uckfield),			
per ditto .....	1	0	0
Mr. T. W. Lane .....		5	0
Mr. S. C. Cox .....		5	0
Mr. J. Cox .....		5	0
Rev. T. Helmore .....		5	0
Small sums in the vestry ..		6	3
	3	1	3

	£	s.	d.
Henley-in-Arden—			
Rev. D. Crompton .....	5	0	
Mr. E. King .....	5	0	
Mr. — Stanley .....	2	6	
Miss London .....	2	6	
Mr. A. Prun .....	2	6	
Mr. J. Arnold and daughter	3	6	
Mrs. Harrison .....	2	6	
Small sums .....	3	5	
		1	7 0



	£	s.	d.
Rev. James Smith .....	1	1	0
Collection .....	3	6	6
	4	7	6
Alcester—			
Mr. H. Brown .....	10	6	
Miss A. Smith .....	5	0	
A Friend .....	5	0	
Mr. P. Allen .....	5	0	
Mr. B. Brook .....	4	6	
Collection .....	2	11	0
	4	1	0
Dunnington and Lenck—			
Mr. H. Bomford .....	5	0	
Mr. T. Bomford .....	5	0	
Mr. B. Bomford .....	5	0	
Mr. J. Bomford .....	5	0	
	1	0	0
Chipping Norton—			
Mr. William Huckvale .....	10	0	
Mr. G. M. Smith .....	10	0	
Mr. Palmer .....	5	0	
	1	5	0
Rugby and Woolston—			
Collection .....	1	4	4
Messrs. Collin .....	2	6	
Mr. J. Harrall .....	2	6	
Mrs. Reynolds .....	10	0	
Mr. J. Masters .....	5	0	
Small sums .....	7	0	
	2	12	4
Kidderminster—			
Mr. J. W. Clewes .....	2	6	
Mr. Mattacks .....	2	6	
Mr. Hiles .....	7	6	
A Friend .....	5	0	
Small sums .....	7	3	
	1	4	9
Bewdley—			
Mr. John Brookes .....	10	0	
Mr. J. B. B. .....	5	0	
Mrs. Lowe, sons, and friend .....	6	6	
	1	1	6
Bromsgrove—			
J. Adams, Esq. ....	1	0	0
L. Minshall, Esq. ....	10	0	
J. W. Scropton, Esq. ....	5	0	
Rev. T. Scropton .....	5	0	
Mr. J. Smith .....	2	6	
Mr. B. Troth .....	2	0	
Mr. J. Amiss .....	5	6	
Mr. B. Witherford .....	2	6	
Mr. J. Perry .....	2	4	
Mr. J. Witherford .....	2	6	
Friends .....	6	4	
	3	0	10
Tewkesbury—			
Thomas Caddick, Esq. ....	2	0	0
A Friend .....	10	0	
A Friend .....	10	0	
A Friend .....	10	0	
Mr. W. Knight .....	5	0	
Mr. J. Parnell .....	2	0	
Mr. W. Potter .....	2	6	
Mr. P. Osborne .....	2	6	
Mr. C. Clifford .....	2	0	
Mr. W. Knight .....	2	0	
A Friend .....	2	6	
Friends .....	2	6	
Mrs. Price .....	2	0	
Mrs. E. M. ....	2	6	
Mr. S. Jones .....	5	0	
Rev. J. H. ....	5	0	
Mr. Skeavington .....	2	6	
Mr. J. Potter .....	2	6	
Small sums .....	13	7	
A Friend .....	10	0	0
Mr. Y. P. ....	5	0	
Mr. G. Pursor .....	5	0	
Mr. P. Howe .....	2	6	
	16	17	1

	£	s.	d.
Cheltenham—			
Collection at Salem Chapel .....	10	10	0
Rev. Jenkin Thomas (2 years) .....	1	1	0
J. W., Esq. ....	10	0	
— W., Esq. ....	10	0	
J. B., Esq. ....	10	0	
Miss Kirkland .....	10	0	
Mr. J. Franklin .....	10	0	
	14	1	0
Upton and Westmancote—			
Mr. S. Hudson .....	5	0	
Mr. W. Barnard .....	5	0	
A Friend .....	2	6	
Friends in vestry .....	5	6	
Rev. J. Freer .....	2	0	
Mr. J. Merrell .....	5	0	
Mr. J. Merrell .....	2	6	
Mrs. Barnard .....	2	0	
	1	9	6
Evesham—			
Collection at Rev. G. Coles .....	4	0	0
Do. at Rev. J. Hocken's .....	2	14	8
Mr. Thomas Malin .....	10	0	
Mr. Check .....	5	0	
Miss Turner .....	2	6	
Rev. J. D. ....	2	6	
Messrs. Bomford and Pearce .....	5	6	
Mrs. S. Burlingham for Schools and Readers .....	5	0	
Mr. Charles Burlingham .....	2	6	
Mr. Henry Burlingham .....	2	6	
Mr. James Gregory .....	3	6	
	8	13	8
Leamington—			
Rev. Octavius Winslow .....	5	0	
Mr. P. A. Thorne .....	1	0	0
Mr. P. Collier .....	2	6	
Mrs. Hanson .....	2	6	
A Friend .....	2	6	
A Friend .....	5	0	
A Friend .....	2	6	
A Friend .....	5	0	
Mr. J. Ransford .....	2	6	
Mr. Glenn .....	2	6	
Mr. Cox .....	2	6	
Mr. Carter .....	5	0	
Mr. W. Hughes .....	2	6	
Mr. W. Melbourne .....	2	6	
Mr. W. Hiron .....	2	6	
Mr. D. Clarke .....	2	6	
Mr. A. Hill .....	2	6	
Mrs. Locke .....	3	0	
Mr. Harris and friends .....	11	0	
Mrs. Watson .....	2	6	
Mr. J. White .....	5	0	
	4	11	6
Warwick and Banbury—			
Friends at the Baptist chapel .....	2	0	
Mrs. Mallory .....	2	6	
Mr. Perry .....	2	6	
Rev. Caleb Clarke .....	10	0	
	1	4	9
Ipswich—By the Rev. R. Bayne			
R. D. Alexander, Esq. ....	10	0	
Mr. Goodchild .....	10	0	
Mr. J. Peck, Otley .....	10	0	
Mr. W. Bailey .....	10	0	
Mr. Root .....	5	0	
Mrs. Limmer .....	5	0	
J. Ridley, Esq. ....	1	0	0
A. K. Cornell, Esq. ....	1	0	0
S. H. Cornell, Esq. ....	1	0	0
J. Head, Esq. ....	10	0	
Mr. Ewing .....	2	6	
Mr. Buckingham .....	2	6	
Mr. S. Hunt .....	5	0	
Mr. Abbott .....	5	0	
J. F. ....	2	6	
Mr. Everett .....	10	0	
Mr. Lacey .....	10	0	



	£	s.	d.
H. Leveret, Esq. ....	10	0	
Mr. Pollard .....	5	0	
Mr. R. Thomson .....	5	0	
Mr. Quadling, Sen. ....	5	0	
Mr. Neane .....	5	0	
Mr. Elmore .....	2	6	
Friends .....	3	3	
Collection at Stoke Meeting	4	6	8
	14	0	0
<b>Collingham—</b>			
Mrs. Nicholls (don.)—by the			
Rev. G Pope .....	5	0	0
<b>Bedford—Collected by Mrs. Gale</b>			
and Miss Kilpin			
Rev. T. King .....	1	1	0
Mrs. Gamby .....	10	0	
Mrs. Gale .....	10	0	
Mr. Kilpin .....	10	6	
Miss Langly .....	10	0	
Mr. White .....	5	0	
Mr. E. Malden .....	6	0	
Mrs. T. Green .....	5	0	
Mrs. Williamson (Sharnbrook)	5	0	
Mrs. Lilly .....	5	0	
Mr. Hill .....	2	6	
Mr. B. Malden .....	2	6	
Miss S. Kilpin .....	2	6	
Mr. F. Green .....	2	6	
Mrs. Burr .....	2	0	
Rev. G. Maclean .....	3	0	
	5	1	6
<b>Cambridge Collection—by Rev.</b>			
W. Groser .....	18	11	2
<b>By Rev. P. S. Saffery, Messrs.</b>			
Jenkins, Caerleon .....	2	2	
<b>Collected by S. Davis.</b>			
<b>Bramley—</b>			
Collected at Rev. D. Rees's	4	3	0
<b>Stanninghey—</b>			
Collected at Rev. J. Jordan's	2	4	0
Mr. G. Thomas (Ripon) ..	1	0	0
	3	4	0
<b>Berwick-on-Tweed—</b>			
Collection at the Baptist Chapel	8	10	9
<b>Collected by S. Davis.</b>			
<b>Baptist Church, Fordforge—by</b>			
Mr. Thomas Black .....	4	0	0
<b>Edinburgh—</b>			
Collected at Rev. C. Ander-			
son's .....	35	5	0
A Friend by do .....	50	0	0
Ditto .....	5	0	0
Collected at Innis and Wat-			
son's .....	8	10	4
Collected at the Tabernacle,			
Leith Walk .....	6	9	0
Collected at the Baptist Cha-			
pel, Bristo Street .....	7	0	1
Collected at the Rev. Dr.			
Brown's .....	1	14	4
Rev. Dr. Brown .....	1	1	0
Rev. Dr. Ritchie .....	1	0	0
Dr. Sanders .....	1	0	0
Mrs. Dr. Buchanan .....	1	0	0
Mrs. Lyon .....	1	0	0
Mrs. Mc Kay .....	2	0	0
Mr. Thomas Robertson .....	1	0	0
Miss Walker .....	1	0	0
Mr. Whytock .....	10	0	
Mr. Paul .....	1	0	0
Mrs. Bruce, by Miss H. Hal-			
dane .....	1	0	0
Miss H. Haldane .....	5	0	
Mr. John Wigham, Jun. ....	1	1	0
Mr. R. Stephenson .....	1	1	0
Mr. Gibb .....	1	1	0
Miss Carruthers .....	10	0	

	£	s.	d.
A. Gillon and sons .....	5	0	
Mr. G. Mickle .....	9	0	
Mr. J. Richardson .....	5	0	
Mr. Thomas Clapperton ..	5	0	
Mr. J. S. More .....	1	1	0
Mr. A. Cruikshank .....	10	0	
Mrs. Ferguson .....	10	0	
Mr. W. Whyte .....	10	0	
Miss M. Pringle .....	5	0	
Mr. John Gibson .....	1	0	0
Mrs. John Crease .....	1	0	0
R. Laidlaw and sons .....	5	0	
Mr. J. Wigham (tertius) ..	10	6	
Mr. R. Scott .....	5	0	
Rev. H. Gray .....	10	6	
Mr. Jamieson .....	5	0	
Mr. G. Inglis, sen. ....	5	0	
Mr. J. Inglis .....	5	0	
Mr. Thomas Arrol .....	5	0	
Collected at Baptist Chapel,			
Argyle Square .....	3	15	0
	141	15	9
<b>Cupar—</b>			
Mr. Thomas Gregg .....	1	0	0
Mr. C. Lees .....	10	0	
Mr. A. Sharp .....	10	0	
Mrs. Shaw .....	6	0	
Mrs. Storrock .....	2	6	
Mr. R. Methven .....	10	0	
Mr. R. Taylor .....	5	0	
Mr. J. Honeyman .....	2	6	
Friends .....	2	0	
	3	15	0
<b>Dundee—</b>			
Mr. A. Lowe .....	1	0	0
Mr. Mc Gavin .....	1	1	0
Mr. G. Rough .....	5	0	
R. N. ....	5	0	
Mr. D. Urquhart .....	5	0	
Mr. E. Urquhart .....	5	0	
Mr. W. T. Langdlans .....	10	0	
Mrs. Wright .....	10	6	
Mr. D. Low .....	1	1	0
Collected at Baptist Chapel,			
Meadows .....	1	15	7
Ditto Rattray Court .....	3	10	6
Mr. P. Watson .....	1	1	0
Mr. Pitcairn .....	10	0	
Girzul Robertson, by Mr. A.			
Low .....	1	1	0
Mr. Crighton .....	10	0	
Mr. Christie .....	5	0	
Mr. J. Smith .....	5	0	
Mr. Thomas Low .....	5	0	
Mr. Mathewson .....	5	0	
	14	11	7
<b>Montrose—</b>			
Mr. Alexander Watson ....	2	0	0
Mr. William Durward ....	1	0	0
Mr. D. Milne .....	5	0	
	3	5	0
<b>Aberdeen—</b>			
Collected at Baptist Chapel,			
Silver Street .....	9	3	3
Collected at Massie's Hall ..	10	13	4
Collected at Baptist Chapel,			
John Street .....	0	0	0
Mr. P. Macdonald (Elgin) ..	10	0	
	20	5	7
<b>Sevenoaks—</b>			
Mr. Reid .....	10	0	
<b>Hackney—</b>			
Mrs. Cotton .....	10	0	
Oswestry .....	17	4	

	£	s.	d.		£	s.	d.
Mrs. Moore (Homerton) by Mr.				Hitchin—			
Angus .....	1	1	0	Miss Bradley .....	10	0	
Banffshire, Abrahird, Matt.				Mrs. Hainworth .....	10	0	
vi. 3, by Mr. John Alexander,				Miss Palmer .....	5	0	
Jun. ....	2	0	0	Mr. Perks .....	10	0	
Mr. John Donald .....	7	0		Miss Stringer .....	5	0	
							2 0 0
	2	7	0	P. M. by Mr. Pritchard. ....			5 0

\*.\* For Coulig Chapel, the following sums have been received.

	£	s.	d.
Mr. Cartwright, Bedford Place .....	1	0	0
Mr. Packer, Walworth .....	10	0	
Anonymous, left at Mr. G.'s house, Jan. 6, 1842 .....	10	0	
Rev. R. Burt, Beaulieu .....	1	0	0
A Friend, by the Treasurer .....	20	0	0
C. B. Robinson, Esq., Leicester .....	5	0	0
J. Head, Esq., Nottingham .....	1	0	0
S. B. Edmonton, by Mr. Cozens .....	1	0	0

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., 19, Bridge-street, Blackfriars; SANDERS, 104, Great Russell-street, Bloomsbury; GLYN, HALIFAX, MILLS, and Co., 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; and by any Baptist Minister, in any of our principal towns.